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OF ĀCĀRYA PUṢPADANTA

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OF ĀCĀRYA PUṢPADANTA

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PROLOGUE

The sacred Scriptures of the Jainas known as the Āgamas may be classified into four categories The *Pūvvas* (Pūrvas), which existed before the times of Mahāvira, are pre-canonical The *Angas* which consist of twelve primary texts are canonical, the *Chakkandāgama* (*Ṣatkāndāgama*) and *Kasāya Prābhṛta* are pro-canonical, and the *Upāngas* are secondary canon All these Āgama texts are written in the ancient Prākrit language

The *Pūvvas* have been lost in time, but some of their remnants have been found to be incorporated into the *Angas*, and some of their parts are contained in the *Chakkandāgama* (*Satkāndāgama*) The Hindi edition of the *Chakkandāgama* consists of sixteen volumes

The *Chakkandāgama* deals with the fundamental concepts of Jainism such as living beings and their states, their functional theory of karma, and their various spiritual stages All these aspects of life, from one- cell living beings to humans and the Jinas, are examined closely under investigative methodology by duly employing the *anuyogadvāra* (disquisition door) system This system is a typical Jain exercise to weigh the value of life carefully as it manifests, and its functional living, from a defined perspective

The first volume of Hindi edition of the *Chakkandāgama* is known as *Sanatparūpana* (*Satprarūpana*) The English translation of *Sanatparūpana* is based on its abridged Hindi reprint of 1971 published by Varni Granthamāla of Vāranāsi, India

It is to be noted that the English version has made some changes in presentation methodology In order to facilitate grasp of the highly technical descriptive account, chapter-wise presentation with a brief introductory note of the subject has been made Further more the body of the text retains the original Prākrit terms or words and their Sanskritized equivalents along with English meaning are parenthesized

The English terminology used in the translation mostly follows *Glossary of Jain Terms* published by Jain International, Ahmedabad - 380014, India, 1995

INTRODUCTION

The followers of the Great Personnages, from Rṣabha to Mahāvira, have been referred to as Jinas or Tithas (Tirthankaras) for crossing over the bridge to the state of everlasting bliss through Path of Purification Inscriptional reference to the word Jina at least dates back to 200 C E found at the Vaddamānu archaeological excavations in Andhra It is inscribed on a potsherd that reads *Jinana vihāra pari bhoka sameta (ta)* [1] A stone inscription dated 24th December 1124 C E (line # 28) found at Bairēdēva temple at Haḷebeḷgoḷa village near Sravanabeḷagoḷa in the state of Karnataka refers to the word *Jinadharma* , *dharma* standing both for the teachings of the Jinas and the word religion [2] Thus, Jainism possess a structural pattern of history, doctrines and socio-ethical experiential dimensions as socio-anthropologists would refer to

The Anglicized form of *Jinadharma* must be Jinism Their philosophy is therefore could be called *Jinanian* and their view points are then could be phrased as Jainist However, we could continue with the current wide use of the words Jains and Jainism

According to the records, origin of the Jain religion can be traced back many millennia to Rsabha the first Tirthankara Since his time there have been twenty-four Jinas, the last being Mahāvira Thus, the growth and development of Jainism over many millennia in subcontinent India give an historic perspective about hagiographic record of the lives of the Jain saints and saviours

1 - *Early Jain Hagiography*

Primarily, there are two main narrative structures for early Jain hagiography those about the Tirthankaras, who made doctrinal assertions and postulated theories on various philosophical perspectives, and their *ganadharas* who were their principal disciples

The hagiography furnishes names of twenty-four Jinas, all reaffirming the fundamental beliefs of the faith during distinct socio-cultural eras and civilizations They often made newer philosophical pronouncements that reflected the existing social and societal schema Upon enlightenment each Jina assembled a set of disciples, known as

ganadharas The *ganadharas* elucidated and elaborated the doctrinal connotation and essence about *reals* and reality through tenets for the larger benefit of human kind

1 1 - *The Jinas*

Life and times of the Jinas in subcontinent India cover over many eras and thus they may be assigned to different time periods, namely proto-historic (*circa* 4000-2000 B C E), pre-historic (*circa* 2000-1500 B C E) and historic (*circa* 1400 - 600 B C E) [3]

According to the tradition, Rṣabha and Ajitanātha, the first two Jinas, belong to proto-historic period Based on *Mahāpūrāna* work, Prof P M Joseph has analyzed the socio-anthropological aspects of the Rṣabha times In the proto-historic Indian life, there existed a particular fusion of cultural, social and societal governing by fourteen successive *Kulakāras* Nābhirāja was the last of the *Kulakāras* His son was Rsabha [4] Ajitanātha, the son of King Jitasatru and Queen Vijaya of the kingdom known as Vinita, succeeded Rsabha These two Jinas were said to have lived somewhere between the proto - and early pre-historic periods [5]

The pre-historic period witnessed a flourishing Indus Valley civilization, and the birth of Sambhavanātha, the third Jina In the succeeding period there were born seven Jinas, from Abinandana to Sitalanātha According to some scholars, the time of Sitalanātha witnessed the rise of the Āryans In the subsequent eras, from Sreyāmsa to Munisuvrata, the Vedic culture had its full growth Munisuvrata was a contemporary of Dasaratha and Rāma, who brought about reconciliation between Jainistic and Vedic systems [6]

The historic period of sub-continent India could be said to have begun with Tirthankara Naminātha His period marks the formative stage of the Upanisads The next Tirthankara was Aristanemi, whose assigned date is *circa* 1200 -1000 B C E and it marks the date of the middle or later Upanisads Pārsvanātha as twentythird Jina, lived from 877 to 777 B C E, and Mahāvira lived from 599 to 527 B C E [7]

1 2 - The Ganadhara and the Systemization of Scriptural Knowledge

The sacred scripture of the Jains is known as the Āgama Tradition assigns its origin to Jina Rsabha, and affirms that the Āgamic knowledge had a continuing development up to the times of Mahāvira Helmuth Von Glasenapp aptly has noted that "the teachings of the holy religion were recorded in the period of the first Tirthankara Rṣabha himself, the holyscriptures always existed in the times in which the churches of the individual Tirthankaras prospered they were proclaimed again anew by every prophet "[8]

As to the antiquity of Āgamic literature, some scholars opine that the *ganadharas* of Pārsvanātha and Mahāvira systemized the doctrinal theories of their Masters A structural schema and a definite form were given by means of stringing them into *sūttas* (Sanskrit, *sūtras*)

Prabhāra who was a *ganadhara* of Mahāvira, has been reported from Vaddamānu hill inscription found in the stratum dating *circa* 300 B C E According to Dr T V G Sastri, Prabhāra (573-533 B C E) of the Jain hagiography is nothing but the Sanskritized version of Prabhāsa as found in the posterior caves of Udayagiri in Orissa '[9] From the point of archaeological and historical evidence this is the first reported record that supports the hagiographic data of a *ganadhara*

1 3 - Diffusion of Āgamic Knowledge - Oral or Written?

As already noted, the Āgamic knowledge was passed on by the *ganadharas* to their respective disciples The question is, in what media was it passed on? Was it orally transmitted, or in written medium? Prof Padmanabh Jaini has explained the Prākrit word *suya*, whose Sanskrit form is *sruta* in this way "the [*Pūvvas*] were transmitted in an oral tradition and are said to have been preached anew by Mahāvira and systemized by the *ganadharas* "[10] However, interpretation of *suya* word by German scholar Dr H Glasenapp is closer to the Jainistic view of philosophy, both subjectively and objectively He has defined *suya* as knowledge acquired by the interpretation of signs[11] and therefore, Jaini's interpretation *sruta* (hear or heard) is unacceptable The Āgamic knowledge was thus communicated through Jina's radiant energy that turned into matter which was absorbed by the disciples and then

interpreted and systemized with a structural schema by means of stringing them into *sūttas*

Maurice Winternitz argues that "the original doctrine was contained in the 14 *Pūvvas*, which Mahāvira himself had taught to his disciples, the *ganadharas* The works of the *Siddhānta* cannot have originated at one period The Canon which Devardhi [5th C E] compiled and which has come down to us, is the final result of a literary activity that must have begun as soon as the organization of the Order and the monastic life were firmly established The earliest portions of the Canon may therefore quite possibly belong to the period of the first disciples of Mahāvira himself, or at the latest to the 2nd C E after Mahāvira's death " [12] Furthermore, a number of internal evidences are available in ancient Jain texts like the *Dasavaikālika* of Pontiff Svayambhava (491-429 B C E) in *circa* 452, and the *Brhatkalpa*, the *Vyavahāra* and the *Nisitha* works of Pontiff Bhadrabāhu-I (360 B C E) This supports the view the Āgama was in written form [13] They point out that the Āgamic knowledge was passed on to the successive generations by means of written texts which therefore the writings would be contemporaneous

This view is supported by an inscriptional record The earliest Jain inscription the Barli fragmentary stone from Rajasthan, belonging to the fourth or fifth B C E throws light on the existence of writing and Prākrit literature in India This inscription, which is at Ajmer Museum was found in the temple of Bhilot Mātā about 1 5 kilometers from Barli village, which is about 54 kilometers southeast of Ajmer The stone is a part of the hexagonal pillar and contains four lines written in Prākrit mixed with Sanskrit The first line refers to 'Vira Bhagavān' (Mahāvira) According to Halder, the second line refers to a "period (84th year) to reckon from nirvāna of Mahāvira, corresponding to 528-27 B C E' Accordingly, K P Sharma believes the date of the inscription to be equivalent to 528-84 = 444 or 443 B C E The fourth line contains the name Mājhimika, a Prākrit version of Madhyamikā, a place now known as Nagari near Chittodgarh On palaeographical grounds scholars like K P Jayaswal, G H Ojha and R R Halder are of the view that the Barli inscription is anterior to Asoka, and therefore, assigned to the fourth or fifth B C E [14]

Coupled with the Bathi record and the internal evidences in the Jain texts, it may be easily said that at least from the times of Pontiff Sayambhava (491-429 B C E) there were written works and possibly the oral tradition prior to Mahāvira Therefore, it can be assumed that the Āgamic knowledge and its diffusion took place through written works at least after the times of Mahāvira

The predominant Indian view as to the art of writing and its antiquity in India is limited and influenced by the popular idea that the Vedas were the words of God and were transmitted orally On the other hand, there exists a body of scholarly opinion, independent of any dogma, which has theorized that Jainism was the living religion of the indigenous Dravidian culture in the Indian subcontinent In this circumstance the Āryanization of the Dravidian indigenous faith and culture, the ancient writing system and its antiquity in the Indian sub-continent should be looked with an objective approach This would throw ample light on the ancient writing system in India and certainly shed light on the nucleic nature, growth and diffusion of Āgamic knowledge in textual form

The origin of the Āgama knowledge is attributed to the Tirthankaras and its authorship is given to the *ganadharas* become undeniable Thus it can be said that it was transmitted from the *ganadharas* to the successive Pontiffs, from generation to generation, in written form, and also perhaps orally whenever it was necessitated

1 4 - *Committing of the Āgamas into Writing*

There are records about attempts to commit the Āgamas into writing The First Jain Synod of Pātaliputra was convened in *circa* 358 B C E by Sthulabhadra (407-308 B C E), the son of Sakatdala, the Premier of Nanda King IX Stulabhadra at the time had assumed the position of the chief Pontiff in absence of Bhadrabāu-I who had travelled south in anticipation of the great famine that would take place in the north [15] Though the committing of the Āgamas into writing took place at the time, it was not universally accepted as a full and complete redaction The Second Synod was convened by Cedi Kalinga Emperor Khāravela in his 13th coronation year 172 B C E It was held on the top of the Udayagiri hill, near present Bhuvaneswar the capital of modern Orissa The quadrangular site was with a stone platform and it was adjacent to the shrine commissioned by Queen Sindhulā

In accordance with the *samavasarana* description, a pale-red quadrilateral pillar was laid with beryl in front of the Assembly Hall apparently to serve as *mānastambha* [16] Mirji Annarao, a noted Marathi and Kannada scholar of Jainism has estimated the attendance of the Synod at Udayagiri hill Three important ascetic groups, *Jinakalpi* and *Stavirakalpa* group of monks each consisting 200 members and *ārjika* (nuns) group consisting 700 members were present Prominent names of the *Jinakalpi* monks were Ballisaha, Bhodhalinga, Devācārya Dharmasenācārya and, Ācārya Sustitha, who led the group as well as presided over this Synod *Stavirakalpa* group was headed by Syāmācārya and the *ārjika* Chief was Payiniye In addition 300 monks ,kings, heads of merchant guilds and the laity were in attendance [17]

1 4 - *Mulasangha and the Southern Council*

According to Professor Jyoti Prasad Jain, the geneology of Southern *Mūlasangha* was pontificated successively by Bhadrabāhu-II (37-14 B C E), Kundakunda (41 B C E to 44 C E), Lohācārya (14 B C E to 38 C E) and Arhadbali

It was during the time of Arhadbali, the Council of Southern Monks was convened, and later, at the request of Dharasena of Girnar in Gujrat, he despatched his disciples Puspadanta (c 50 to 80 C E) and Bhūtabali (c 26 to 90 C E) to Gujarat to study the part of the *Puvvas*, which would have become non-existent it not for Dharasena Prof Jain has identified Bhutabali with Nahapāna, the Saka King Kṣaharāta of Saurāstra It is said that Nahapāna ascended the throne in C E 26 and after his defeat at the hands of Gautamiputra Sātakarni, he abdicated the throne and became a Jain monk [18]

The Jain text *Tiloyapannati*, which was originally written in C E 176, gives the above account According to this text, the first Saka Chief, Ksaharāta, waged war against Ujjain in 66 B C E , and was a predecessor of Nahapāna It also notes that Nahapāna was reviled and defeated in the battle of Bhrgukaccha by the Sātavāhana king Gautamiputra Sātakarni of Paithan Also the *Avasyaka* and *Curni* texts give some accounts of Nahapāna Following defeat at the battle he abdicated the throne and was initiated to the Jain ascetic order [19] Later, Gasomatika and Caṣtana Śaka kings who were in the service of Nahapāna, again rose to power in Ujjaini Dr T V G Sastri, who

discovered the names of the Saka chiefs from the JainVaddamānu archaeological site in Andhra Pradesh, has assigned it to Nahapāna period He has also noted that the inscription about Dhamuti and his family at Vaddamānu clearly indicates that Dhamuti was a resident of Vaddamānu, and he, according to the Jain texts, was the father of Caṣṭana The Vaddamānu find thus corroborates royal origin of Bhūtabali and the events of the Southern Jain Council at Mahimānagari[20] and the composition of the *Chakkhandāgama (Satkhandāgama)*

Accordingly, the Jain Council of Southern Monks at Mahimānagari on the banks of Krishnavenā river was convened in 66 C E by Arhadbali [19]This has been supported and confirmed by the recent archaeological discovery of a Brāmhi inscription of about First C E found in one of the caves at Akkanna-Māddanna in the Bezawāda area of Andhra state [22] This group consequently produced the pro-canonical work known as the *Chakkhandāgama* It was a work of two Jainācāryas, Puspadanta and Bhūtabali The work was completed between 66-75 C E [23] Professor H V Glasenap (Jainism 333, 1999 Delhi edition) has pointed to the fact that Puspadanta and Bhūtabali knew one Anga and they died 683 years after Mahāvira

2 - The Chakkhandāgama (Scripture in Six Parts)

It is the post-canonical Prākṛit text of the Jain system that is dearly cherished by the Digambaras Its name is not only referred to in later works but also appears in the Bijolia lithic record of Chāhamāna King Somesvara (C E 1169) of Rajasthan The word *Chakkhandāgama* has been mentioned in the record in verse 41, and according to Dr Gopal Krishna Sharma, the term *Chakkhandāgama* has been used in reference to the Āgama The Jain saint Dharasena taught it to Puṣpadanta and Bhūtabali and it was they who committed it to writing It is observed (P S Jaini 1979 50) that saint Gunabhadra, drawing on the same source of Dharasena, later compiled a second work called *Kasāyaprābhṛta* The text deals with the Jain theories of the soul, passions and bondage In medieval times, these texts were venerated as *siddhānta* in the South and one who mastered it was honoured with the title of *siddhāta cakravarti*, as is known in the case of the famous author Nemicandra (C E 950) [24] There is a view that the *Chakkhandāgama* resembles the *Prajñāpanā* (Explanations) of Ārya Syāma (circa 79 B C E) in style and content [25]

The *Chakkhandāgama* contains about six thousand long or short aphorisms in Sauraseni - dominant Prākrit, and is influenced by Ardhamāgadhi Maharāstri and other native dialects It is said to have originated from the treatise of *Mahākarm Prakrti Prābhrta* on *Aggāyani* (Agrāyani), the second text of the extinct *Pūvva* The sub-text has 24 *anuyogadvāras* (disquisition doors) [26]

The work is all about the Jain philosophical system and its various components as applied to the life of living-beings, their activity by way of the mattergy and the final strands of karma bondage These entities are *ākāsa* (space), *dharma* (media of the living beings *jivatthāna*), *adharma* (media of rest) and *kāla* (time) The term mattergy has been coined to express *davva* (substance *dravva*) which is eternal, or imperishable and inanimate

Explanations of philosophical technicalities and experience in this work processes are dealt with in six parts under these headings, [1] *Jivathaname* (stations of the living beings *jivasthāna*), [2] *Ksudraka Bandha* (preliminary or minor karmic bondage) [3] *Bandha-svāmitva* (Bonder, specifics of karma bondage), [4] *Vevan* (karma experiencing *vedanā*), [5] *Vagganā* (variforms of mattergy and karma *varganā*), and [6] *Mahābandha* (great bondage) with eighteen sub-texts

2 1 - *Commentaries on Chakkhandāgama*

Indranandi (C E 930) in his work *Srutāvatāra* has mentioned six commentaries Accordingly, Samantabhadra composed a commentary in Sanskrit, and Kundakunda *alias* Padmanandi of Tamiḷnādu wrote *Parikarma* on the three parts of *Chakkhandāgama* Later, Sāmkundācārya wrote a commentary, a mix of Prākrit, Sanskrit and Kannada languages, on five parts less the *Mahābandha* Tambulācārya of the village of Tumbalur in Karnataka composed *Cūdāmani* in Kannada Bappadeva also wrote a commentary on five parts excluding *Mahābandha* and on *Kasāya Prābhrta* in Prākrit [27] Virasena (c 790-816 C E) composed the *Dhavala* commentary on the work

3 - Jain University at Vāṭana and the Dhavaḷa Work

Ancient Vāṭana is identified with Vāni, a village situated 40 kilometers north-east of Nāsik Highway in Mahārāstra Subhatunga Indra, the father of the Rastrakūta king Dantidurga, commissioned a Jain

shrine at Vātana which later developed into a Jain monastery and institution of higher learning The small range of Candor hills has a series of caves known as Cambharlen caves, which were used by Jain monks for retreat The monks, according to Prof Jyoti Prasad Jain, were of the *Pañcastūpānvaya* line which in later years came to be known as Sena*gana* in Deccan India

The history of *Pañcastūpānvaya* begins at Vārانāsi Ācārya Gunanandi of the line moved from Vāranāsi in the fifth century to Pahadpur (in modern Bangladesh) where his disciples founded a Jain monastery, which in course of time became famous as the Batgohāli shrine In the next century, one Rsabhanandi, from the Batgohāli shrine, travelled south where Jainism was thriving well under the patronage of adherent ruling families Later, Srisena, a pupil of Rsabhanandi from Batagohāli, also travelled south During the first part of the eighth century Candrasenācārya, a disciple of Srisena, as the head of the monastic order, established a Jain university which was said to have flourished for about150 years at Vātana Nayanandi (C E 1042), the author of *Sudarsena Carite*, has referred to this university In light of this Prof J P Jain has observed that "it suggests that the author himself not only had heard of it but had also seen it "[28]

3 1 - The Dhavalā

Ācārya Virasena, the celebrated saint and scholar of medieval India, was said to have had royal descent According to Prof J P Jain, Virasena was possibly of royal descent, being an illegitimate son of King Dhavaḷappadeva of Citogarh in Rājāsthan He was a student at Vātana University where he had later become a teacher He was sent to Citogarh by Āryanandi, the Rector of the University At Citogarh he mastered canonical work under Elācārya, who was known as one of the great canonical scholars of the times

On his return to Vātana University in the year 792 C E , Virasena was entrusted with research work on the *Chakkhandāgama* His study team consisted of six members Jayasena, his colleague, and his pupils Dasarataguru, Sripāla, Vinayasena, Padmasena and Jinasena-II The commentary which consisted of 20,000 verses on the *Chakkhaṇḍāgama* was completed on the 8th of October 816 Virasena

named it as *Dhavala* in honor of King Jagatunga Govinda-III, who had the title of *Tribhuvana Dhavḷa*

Jinasena-II, a pupil of Virsena, completed the unfinished part of the work in C E 837-38, and this part of the work was called *Jaya Dhavala* in honor of his royal disciple Āmoghavarṣa, who bore the title of *atisaya Dhavala* [29]

The *Dhavala* work has a solid connection with the Rāstrakūtas in the Deccan and their branch at Hastikuṇḍi and with the Chāhamānas in Western India In the Western Indian branch of the Imperial Rāstrakūtas, the Hastikuṇḍi Rāstrakūtas not only commissioned the Rṣabha Jina temple at Hastikundi and gave grants, but also named one of the kings as Dhavala The Bijapur inscription (C E 940) preserved in the Ajmer Museum furnishes the information as to his name and his many endowments to Jain establishments [30] As noted already, the appearance of the name of the pro-canonical the *Chakkhandāgama* in the Bijolia lithic record of Chāhamāna king Somesvara, (C E 1169) attests to the fact that both works, the *Chakkhandāgama* and its commentary the *Dhavala* were held in high esteem in the Deccan and the western part of India

In this context the adjective *Dhavala* stands for something bright, white, luminous, and probably it is an appropriate term for it synthesizes a body of cumulative knowledge which was shaped by the earlier saint scholars --Dharasena, Puṣpadanta and Bhūtabali

4 - The Hindi Edition of the Chakkhandāgama

The names of two important persons Prof Hiralal Jain and Pandit Hiralal Jain associated with the Hindi edition of the *Chakkhandāgama* must be made clear so as not to have confusion between the two To make the distinction, Prof Hiralal Jain was an academician and the General Editor of the Hindi edition of the *Chakkhandāgama* Pandit Hiralal Jain was a scholar of Jainism with qualifications in *Siddhānta sāstra* (Jain philosophy) and *Nyāyatirtha* (Jain logic) He was also an erudite scholar of Prākrit language The translation of the *Chakkhandāgama* into Hindi was prepared on the basis of *Dhavala* works Professor Hiralal Jain was the general editor of the

Chakkhandāgama in Hindi and Pandit Hiralal Jain was the editor of some of its early volumes

4 1 - The Dhavaḷa Manuscript

The paleographical evidence reveals that the *Dhavala* palm-leaf manuscript, preserved now at Mudabidre in coastal Karnataka, belongs to the time of Hoysala King Bittivardhana and his Queen Sāntaḷā The manuscript is dated C E 1113 [31] Records also show that at the time of the later Ganga monarchy, which ruled *mandali*-1000 kingdom in the region of the Tunga and Bhadra rivers in the modern Shimoga district of Karnataka, the *Dhavala* was copied twice During the reign of Bhujabala Ganga, a copy of the *Dhavala* was commissioned by Devamatī, the mother-in-law of the king It was given to Subhacandradeva (C E 1119), the chief preceptor of Bannikere *caityālaya*, which was commissioned by Bācaladevi, the Queen of Bhujabala Ganga In the beginning of the twelfth century, Mallikabbe, the queen consort of Sāntisenarāja, also commissioned a copy work of the *Dhavala*, and gave it to her preceptor, Māghanandi The Jain copyists who were well-versed in Prākrit, Sanskrit and Kannada had used a specially prepared ink instead of an iron-style so that the work would last longer [32]

The *Dhavala* is in the old Kannada script It was inscribed on palm leaves at Sravanabelgola Sometime after 1600 C E , the *Dhavala* manuscripts were moved to Mudabidre, which is about 200 miles west of Sravanabelgola, to be preserved in the Siddhānta *basadi* complex

The contents of the work mostly in Prākrit are inscribed on 592 strips of leaves which measure 27 inches wide and 3 inches long The first manuscript was discovered by Pandit Todarmal (1719-1766), a philosopher and scholar of Prākrit, Sanskrit, Hindi and Kannada His attempts to procure the *Dhavala* manuscript from Mudabidre *matha* and to publish it as a monograph never materialized [33]

After several decades, a prominent Jain leader of India, Mr Manikchand of Solapur (Mahārāśtra), was able to see the manuscript on his visit to Mudabidre *matha* in 1883 He thought that the *Dhavaḷa* manuscript should be saved from being lost After numerous efforts made between1896 and 1922, he was able to induce the authorities of *matha*, to make copies of the manuscript Six reputed Jain scholars, one of who was Lokanātha Sāstri, were assigned to the job Copies were

made in Hindi and Kannada scripts, 1500 sheets for Hindi and 2800 sheets for Kannada Each sheet of paper measured 14 by 6 inches Once the job was completed, the trustees of the *matha* did not agree to handover the copies Nevertheless, a secret Kannada copy made by the wife of the scribe found its way out to Saharanpur in north India The Hindi copy was then prepared by Gajpati Sastri and Sitaram Sastri at Saharanpur in the year of 1926 and its copies were distributed to the Jain temples in India [34]

4 2 - The Reconstruction of Hindi Edition of the Chakkhandāgama

During the Convention of the Jain Mahasabha in 1935 at Itarsi the Jain community of India launched the *Dhavala* project, with specific objectives and guidelines to reconstruct the *Chakkhandāgama* work in Hindi

A team consisting of three scholars, namely Pandit Hiralal Sastri, Prof Hiralal Jain and Pandit Phoolchandra Sastri, was entrusted with the project Pandit Hiralal Jain with his deep understanding of the Jain system of logic, which he had gained through edition and publication of the *Prameya Ratnamāla* of Anantavira, brought expertise and insight to the reconstruction work *Nyaya* syllogism, the Jain logic in conjunction with *anekānta* doctrine and its structural elaboration thus simplified the task of the team in the larger understanding of the Jain philosophical statements and assertions found in the *Chakkhandāgama*

5 - The Completion of Hindi Edition of the Chakkhandāgama

The maiden edition of the *Chakkhandāgama* in 410 pages was published on 7th of November1939 Prof Hiralal Jain was the editor, Pandit Phoolchandra *Siddhānta Sāstri* and Pandit Hiralal *Siddhānta Sāstri Nyaāyatirtha* were co-editors Pandit Devakinandan *Siddhānta Sāstri* and Dr A N Upadhye were researchers [36]

The second volume of the *Chakkhandāgama* followed within a year and by 1942 the next three volumes were published For these five volumes Prof Hiralal Jain had provided academic format, Pandit Phoolchandra *Sāstri* had worked on grammatical and linguistic aspects and Pandit Hiralal *Siddhānta Sāstri Nyaāyatirtha* had covered Prākrit etymology and *nyaya* based perspective for inference and validation

Contribution was also made by other scholars notably Nathuram Premi Devakinandan and Dr A N Upadhye By 1958 eleven volumes of the *Chakkhandāgama* were published [17]

6 - *The Santaparūvanā Sūtta (Satprarūpanā)*

The word *sat* which has Prākrit roots refers to the intrinsic distillate of reality while *sacch* (*satya* truth) is applied to a statement In the Jain view of validation *prarūvanā* (enunciation) term is not a *nirūpana* (insight based opinion) as syllogistic roots of *pra* is not necessarily is a specific objective, or a predicate in *prameya* - *pramāna-pariksā* (objects-knowledge organ-examination) processes [18]

The *Santaparūvanā Sūtta* text as a whole forms the first part of the first Section of *jivasamānam* (metaphysical aspects of living beings) and conceptualizes the physiognomical system classified into fourteen stages, under fourteen categories of *magganas* (investigations) and eight *anuyogaddāras* (disquisition doors) This is explained in three sub-texts or sub-sections namely a) Enunciation of Existence b) Numeration of Living Beings based on *Dravyapramānaugama* (one of the eight disquisition doors) and other seven *anuyogaddāras* and c) nine *Cūlikās* (appendices)

The first twenty-three *sūttas* elaborate the subject of living and non-living entities in terms of the physical concepts of space and time in the realm of human condition and activity The next hundred seventy seven *sūttās* provide a remarkable guide to the deeper issues of human condition They bring out the Āgamic thought of world-view and assert that the world is knowable through the human efforts

Outside of the *sūttas* the subject matter is treated and explained through descriptional methodology by adapting '*ogha*' (generalization) and *ādesa*' (specialization) The contents thus may be summarized by *sūttas* in the following fashion

Mangalācarana (Benedictory Prologue, s 1) *Magganās* (investigations, *s* 2) *Anuyogaddāras* (disquisition doors, *s* 5), *Ogha* and *Ādesa* (descriptional categories, *s* 8-9) *Gai* (destiny s 24) *Indiya* (senses, s 33) *Kāya* (embodiment, *s* 39) *Yoga* (activity *s* 47) *Veya* (libido, *s* 101) *Kasāye* (passions, s 111), *Nāna* (knowledge, s 115) *Dansan* (conation *s* 123) *Sanjadā* (restraint s 131) *Lessā*

(Colouration, *s* 136) *Bhavva* (salvational, *s* 141) *Samatta* (righteousness, *s* 144) *Sanni* (instinctive, *s* 172) and *Āhāraga* (Particle intake for body, *s* 175 - 177) From this it can be noted that eight out of the fourteen characteristics like destiny, senses, activity, embodiments, libido, instincts, intake and colourations deal with physically living beings, and the rest relate to the psychology of human beings in terms of passions, knowledge, conations, righteousness, salvational and restraint Thus, the text takes into consideration both the physical and psychological aspects of living beings The text therefore is considered as one of the earliest works in India dealing with subjects such as biology and psychology of living beings in a structurally systematized presentation Therefore, the *Santaparūvanā Sūtta* is an important source for the study of the history of sciences in India □

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38 Ibid

ṆAMŌKKĀRA MANTRA
PENTADIC HYMN

Following the Jain practice, ācārya Puspadanta begins his composition with traditional prayer to the five Great Personnages who command universal veneration The pentadic hymn cites five Personnages from the enlightened to the mendicant, *Arihanta* (the enlightened) *Siddhā* (the liberated), *Āiriyā* (the pontiff), *Uvajjhā* (the preceptor) and *Sāhu* (the ascetic) Thus, Jain religion makes a non-dogmatic and secular declaration of the five Great Personnages Here we see an examination of Man-God relationship with reference to the final and supreme goal of a rational religion, living the life in all its practical manifestations and the focused theoretical objectivity of liberation

The Venerable Beings are the 'objects of worship in Jainism and therefore, in accordance with doctrinal explanations it falls within the definition of a rational religion It may thus be said that the pentadic hymn is the principled theory focused on the Path of Purification The practical aspect is that of the possibility of a close relationship with the Venerable Beings in order to bring about one's own realization through living the life of the Venerable [1]

In the *Nammokāra* hymn *savva* (all) and *lōe* (world) words are employed as terminal endings in locative case and the hymn is in Prākrit language Historically the hymn in five-fold form appears for the first time in the *Chakkhandāgama* text

Namo Arihantānam, Namo Siddhānam, Namo Āiriyānam

Namo Uvajjhāyānam, Namo Loe Savva-sāhunam - 1

[I] Worship thee *Arihanta*, *Siddhā*, *Āiriyā*,[2] *Uvajjhāya*, *savva* (all) *lōe* (world's)[3] *Sāhuanam* - 1

Q Who is an *Arihanta*?
A He who conquers *ari* (inner passion as thy enemy) and *hanta* (destroys) it

Q Who is an *ari* (enemy)?
A The cause of sufferings of the hellish, the sub-human, the human and the celestial denstinies is *moha* (delusion) It is, thus *moha which* is the enemy

Q If only *moha* is considered as the enemy, do other karmas have any bearing in worldly suffering?

A Other karmas, being powerless to function on their own, are dependent on *moha* karma. Thus, *moha* is basically the enemy

Q When *mohaniya* karma is destroyed, there remain other karmas Is it then right to assume other types being dependent on *moha* karma?

A Once *moha* karma is destroyed, other types become incapacitated Their existence, therefore, is as good as absence of existence Alternatively, the destruction of three *ghāiyā* (vitiating *ghātiyā*) karmas, i e, *nānavarniya* (knowledge obscuring *jñānāvaranīya*), *dansanavarniya* (conation obscuring *darsanāvaranīya*) and *mōhavarniya* (deluding *mōhanīya*) leads to the *Arihantahood*

Q Why is it only three *ghāivā* karmas are mentioned?

A Because with the destruction of these karmas, all the remaining karmas in essence get annihilated Then *Arihantahood* is achieved Alternatively, it is acquired due to the destruction or the absence of *antarāva* (hindrance) karma, which accompanies the destruction of three *ghāiyā* karmas, and it is then that four *aghāiyā* (non-destructive) karmas become inert

Q Who is a *Siddha*?

A One who destroys all the eight karmas, *ghāiyā* (destructive) and *aghāivā* (non-vitiating), becomes a *Siddha*

Q What is the difference between a *Siddha* and an *Arihanta*?

A A *Siddha* is the one who has destroyed all *ghāivā* and *aghāivā* karmas, while an *Arihanta* has destroyed only *ghāiyā* karmas

Q Is there any qualitative difference between a *Siddha* and an *Arihanta*, as all the qualities of the *Arihanta* soul manifest upon *ghāiyā* karma annihilation?

A There is a difference between the two An *Arihanta* has the existence and realization of the four *aghāiya* karmas

Q With the existence and realization of *aghāiya* karmas in an *Arihanta*, is he capable of functioning through these karmas, almost half-burnt by the fire of meditation?

A That is not correct To regard that his karmas including the *āu* karma (life-span *āyū*) karma make him functionless, the body must not remain As the body remains until the completion of *āu*, the remaining karma functioning becomes validated

Q It is said that karma functioning lets the living beings wander in 84 000 birth destinies This is not so in the case of an *Arihanta* despite the presence of *aghātya* karmas which are incapable of destroying co-existent qualities of the soul Is it not therefore illogical to differentiate the qualities of an *Arihanta* from those of a *Siddha* ?
A No, it is not They could be differentiated with respect to absence or presence of karma stains A *Siddha* is totally free of the karma stains as he is devoid of all eight karmas and an *Arihanta* being still associated with four *aghātya* karmas as he continues to be karma-stained

Q Who is called an *Āiriyā* (Ācāryā)?
A One who observes five-fold (conation knowledge, conduct, austerity and potency) laws, the six daily essential duties, imparts the same to his disciples, is proficient in eleven primary texts or at least the first primary text *Ācārānga* is familiar with the tenets of his faith and as well in other faiths, is steady like the Mt Meru and enduring like the earth, has no internal and external attachments or possessions, and is competent to manage and guide the four-fold *sangha* is an *Āiriyā*

Q Who is called a *Uvajjhāyā* (*Upādhyāyā*)?
A The Preceptor who delves deep into the study of *Puvvas* (Early Canons *Purvas*) and is indoctrinated and self-absorbed in the Path of Purification is called *Uvajjhāyā*

Q Who is called a *Sāhū* (*Sādhu*)?
A One who observes *mahavratas* (major precepts) guards mind, speech and body, follows eighteen thousand kinds of *sīla* (good conduct) and eight million four hundred secondary type *sanjadā* (restraints, *samyama*), and contemplates on the nature of soul is called a ***Sāhū*** His valor is like that of a lion, confidence is like that of an elephant, pleasantness is like that of a bull, innocent expression is like that of a deer and it has depth like that of an ocean, and possess unattached state of the air has fieriness like that of the sun, solidness like that of the Mt Meru, calmness like that of the moon and endurance like that of the earth

Q How is it that worships are offered first to an *Arihanta* who has *ghātya* karmas and not to a *Siddha*, who is devoid of all the karmas ?
A Because an *Arihanta*, unlike a *Siddha* whose activities have ceased, imparts Āgamic knowledge on true virtues of the soul and about its search through noble living and life for a total and eternal bliss Had the

Arihanta not been there, we would not have known about true deities the scriptures and the teachers It is for this that worships are offered first to an *Arihanta*

Q The Jain system proclaims that the true god is an omniscient, detached and beneficent sermonizer If Jina Mahavira was devoid of karmic stains, he would be body-less, and hence, he could not be a sermonizer Had he karma stains, he could not be a true Jina, and therefore, he could not be beneficent sermonizer
A To be precise, an *Arihanta* has not been assumed to be devoid of karmic stains but devoid of *ghāivā* karmas It is only these karmas which lead to the loss of divinity The Enlightened Mahavira did not have the *ghāiva* karmas and therefore, he has true deity-hood in him

Q Considering that an *Arihanta* has only four types of *aghāivā* karmas, how could he be called a true deity?
A Listen, *aghāiva* karmas are not incompatible with deity-hood Had they been so, they would not have been referred to as non-destructive This reinforces the view that *aghāiva* karmas do not contravene deity-hood

This fact can be explained in the following way An *Arihanta* is devoid of delusion, and hence, he could not have attachment or aversion due to *āu* (life-span), *nāma* (physique-making), and *gova* (status determining *gotra*) and *antarāva* (hindrance) karmas, which are not the causes of evil However, *vevaniya* (mundane experience of pain and pleasure *vedanīya*) karma produces feelings of sufferings with the help of *ghāiyā* category As *Arihanta* does not have these karmas, *vevanīva* karma alone cannot perform its function, just as the metaphor goes there is no germination of seed without soil and water If *vevanīya* karma is capable of creating sufferings without *ghāiyā* karmas, there will be no inclination to achieve *ratnatraya* without hindrance Furthermore, he will have a natural desire for food and water on account of *vevanīva* karma and it results in *moha*

Q The *Arihanta* does not take food due to desire, but does he take it for the observance of restraint, meditation and knowledge?
A That is totally wrong He does not take food for acquiring knowledge since he has already acquired *sammāināna* (the Right Knowledge *Samyagjñāna*) Neither it is for restraint nor for meditation The state of absolute restraint and total knowledge about three worlds have already

been accomplished He is no longer a worldly being looking for strength, increased life-span, tastes and pleasures

Q Is it wrong to consider the words of a *chadumatthā* (non-omniscient) as scripture?
A It cannot be considered scripture for the fact that those words would lack truth without the foundation of *ratnatraya* or *triratna* (gem-trio *sammāināna, s- dansan, s -carita*) It will knowingly lead to the loss of religious order Hence, only that scripture is valid which has been sermonized by the Enlightened who has attributes of righteousness, omniscience and is devoid of all kinds of physical defects

Q Where did Lord Mahavira sermonize the Religious Order ?
A Lord Mahavira delivered his sermon at Mt Vipulachala which is situated south-west of the town of Rajagṛha in Magadha (modern Bihar) country King Srenika and his Queen Celanā were also present the first sermon of Lord Mahāvira

Q When this Religious Order was sermonized?
A In the fourth spoke of the Jain *avasarpini* (devolution) time cycle Mahavira was born and in the life span of seventy-two years, he spent the first thirty years as a prince and twelve years as an ascetic during which time omniscience was achieved Sixty-six days after the attainment of omniscience, he gave a sermon to his order Then there remained 9-days, 6-months and 33-years for the completion of the fourth spoke of *avasarpini* time cycle

Q Why have 66-days been deducted before his first sermon after becoming an omniscient ?
A The rule is that the Jina's *divyadvani* (divine sermon) would be heard by his *Gandharas* who in turn not only understand it but also elaborate, expound its essence and spirit in order to systemize it into textual form

Q Who were these *Ganadharas* ?
A Indrabhūti Gautama, well-versed in Vedic studies, after his inner volition purified by Mahāvira, became a proselyte disciple along with his two brothers - Agnibhūti and Vāyubhūti Thus they attended the *samosarana* was held in the forenoon of the first dark day of the month of *Śravana* (July-August) Following the Assembly, Indrabhūti Gautama actualized the exegesis into Āgamic (primary canons) texts called the *Āngās* The intellective scriptures with their meaningful

syllables as revealed by Lord Mahāvıra were woven into corporeal texts by Indrabhūti Gautama and his colleagues

Q How have the sermonized scriptures come down to us?
A The scriptural knowledge of the twelve *Āngās* and fourteen *Pūvvas* was passed on to Lohārya also known as Sudharma, who in turn, handed down to Jambu He was succeeded by a series of pontiffs such as Vişnu, Nandimitra, Aparājita, Gobardhana and Bhadrabāhu-I All these men had full and complete Āgama knowledge They were succeeded by eleven pontiffs --Vişakhācārya, Prosthila, Ksatriya, Jayācārya, Nagācārya, Siddhārthadeva, Dhṛtisena,Vijayācārya, Baddhila, Gangadeva and Dharmasena, who were proficient in all the *Āngas* and possessed a partial mastery only on ten *Pūvvas* The five pontiffs who followed them were Naksatra, Jayapāla, Pāndusvāmi, Dhuruvasena and Kansācārya They were proficient in only eleven *Āngas* and had part mastery over fourteen *Pūvvas* Subsequent four pontiffs, Suhadara, Yasobhadra, Yasobāhu and Lohārya were proficient only in the first Ānga, the *Ācārānga* and part proficient in other *Āngas* and *Pūvvas*

The Āgama knowledge coming down in succession was received by Ācārya Dharasena, a saint living in Candra caves of Girinagara (Girnar, Gujrat) in Saurāstra country Realizing the possible loss of scriptures in a later time, he decided to impart his Āgama knowledge to competent sages At that time, the Council of Southern Jain Monks was held at Mahima (modern Mahimangarh) on the banks of river Venā in the Satāra district of Mahārāstra This Council, to which Dharasena sent a letter of his intensions, sent two monks to Girinagara to study under Dharasena The study session was completed in the forenoon of the eleventh day of the month of *Āsādha* (June-July) Then two pupils were then christened as Bhūtabali and Puspadanta Bidding good-bye to the Ācārya, they traveled towards Ankalesvar (in Gujrat) where they spent their *caturmās* (rainy season) It was there Jinapālita, a relative of Puşpadanta joined the ascetic duo Together they proceeded southward and Puspadanta and Jinapālita stayed back in the country of Vanavāsa (modern Karnataka) Bhūtabali continued his journey to the country of Damila (modern Tamilnādu)

Based on the Āgamic knowledge he had received from Ācārya Dharasena, Puspadanta composed the *Chakkhaāndagama* (*Śatkhndāgama*), the first part which dealt with nature and existence of living beings He titled it *Santaparūpanā* (Enunciation of Existence

Satprarūpanā) The *Santaparūpanā* deals with the twenty categories of enunciations No sooner he could realize his days are numbered Puṣpadanta dispatched Jinapālita to deliver it to Bhūtabali in Tamil country Thus Bhūtabali became the author of the remaining five parts of the *Chakkhaāndagama*

Thus, the *Santaparūpanā* was composed by Puspadanta and the other five parts were authored by Bhūtabali The original source of knowledge upon which the *Chakkhaāndagama* has been composed is attributed to Tirthankara Mahāvira The primary authorship is given to Indrabhūti Gautama and the secondary authorship is given to Ācārya Dharasena and the tertiary source of knowledge in the composition of *Chakkhaāndagama* is attributed to Puspadanta and Bhūtabali

This is the brief account of the origin and construction of the Āgama, whose composition is based on the teachings of Tirthankara Parsva and his successor Mahāvira, and their Ganadharas The *Chakkhaāndagama* has thus come down to us about 2000 years ago through Jainācārya line of Dharasena Puspadanta and Bhūtabali

□

NOTES

1 For further understanding see Harisatya Bhattacharya *The Jain Prayer* University of Calcutta Calcutta 1964

2 The primary prayer of the Jains is known as Namōkkāra Mantra (pentadic hymn) and it is about offering salutations to the five venerable Great Personnages *Arihanta Siddhā Āiriya Uvajjhāva* and *Sāhu* Its antiquity and application are traced to archaeological record found at Hathigumpha cave which is situated in modern state of Orissa The inscription is dated to Second B C E and it makes reference to only the first three Personnages namely *Arihanta Siddhā and Āiriya* The five-fold mantra is found in the *Chakkhaāndagama* text which is assigned to year 75 of the Current Century Hence the antiquity of the textual based prayer is one thousand nine hundred twenty-eight years old

Though the mantrā encapsulates the main thrust of the Jain philosophical approach to salvation, it is underlined by a universally acknowledgeable secularism It is in essence non-dogmatic beneficial to every human being whatever faith adheres to or practices It finds conformity with all faiths and demands that all their venerable Personnages whether addressed as creator God or non-creator God have equal virtues and values of the Jain Arihanta Siddhā Āiryā Uvajjhāva and Sāhu

The Jains postulate that earth is a constituent component of the cosmos and life and living in it are a reality The contemplated path leading to final bliss of salvation reveals a referential relationship with actions which may cause an upward or downward move in the living life theatre This is how Jainism categorized the venerable into five-fold Great Personnages

3 The pentadic hymn of *Namōkkāra Mantrā* is in Prākrit language It has two words *savva*(all) and *loe* (world) employed as terminal endings in the locative case

The effectiveness of an incantation of the *mantrā* is judged by the order and number of short or long letters associated with specific attributes Repetitive recitals produce sound vibrations causing an increase in internal energy awakening of various psychic centers in the body and various other manifestations through thought, touch sight and sound It takes about three breath movements per recital

The rosary employed in recitations has 108 beads which represent the purification of passions or the revered attributes of the five Great Personnages In the meditating condition the recitation relates to five psychic centres five

colours five elements and five vitalities From theological and philosophical perspectives the *mantrā* is not only binding but also fundamental in the context of Jain faith □

JĪVASAMĀSĀṆAM
METAPHYSICS OF LIFE-FORMS

In Jain metaphysics, the methodology employed to examine aspects of living-beings is technically termed as *maggana* (station of investigation) for it takes into account fourteen stations in which life-forms come alive. In the Jain explanations, accordingly, we find physical and psychical forms upon which *jīvasamāsānam* has been addressed. While metaphysics is the basis of examination and understanding of life forms in their respective living conditions, science of knowledge has been equally applied with reference to particularities.

Thus Jainism has identified and enumerated fourteen biologically functioning forms under the template of *jīvasamāsānam*. They are *gai* (destiny *gati*) *indiya* (senses *indriya*) *kāya* (embodiment), *joga* (activity *yoga*) *veya* (libido *veda*) *kasāya* (passion) *nāna* (knowledge) *sanjama* (restraint *samyama*) *dansana* (conation) *lessā* (colouration lesya), *bhaviyatta* (salvational *bhavyata*) *sammatta* (righteousness) *sanni* (instinctiveness) and *āhārae* (translocation-body). These fourteen stages of life-forms from one-sense to fully completioned humans based on their physical and psychical attributes have been thus established.

> ***Etto imesim coddasanham jīvasamāsānam magganatthadāye***
> ***Tattha imāni coddasa ceva thanāni nāvyāni bhavanti - 2***

> **On the basis of Āgamā, *coddasa* (fourteen) *magganatthas* (stations of investigation) are worth knowing for the search into fourteen *jīvasamāsānam* (life-forms) - 2**

Q Which category of *magganā dravya* (physical) or *bhāva* (psychical) form is intended here?
A According to the Jain tenets, the *bhāva* type is intended here.

Q How would one learn about it?
A It is learnt from the term *imāni* (*etāni*) as explained and elaborated by Virasena in his *Dhavalā* commentary. According to it, the directly perceived *bhāva magganā* is intended by the term *imāni* and the *dravya* type is not intended since it is distant and variable with respect to location, time and nature. Thus, non-omniscients do not possess the power of direct perception.

Q What is the definition of *magganā* ?

A It is the method or topic of investigation which is employed to study existence in association with eight *anuyogaddāra* (disquisition doors *anuyogadvārās*), numeration etc of the entities It is also explained in the *Gommatasāra Jīvakānda* (GJ) verse 141 "One should know that there are only fourteen *magganā* which may be defined as a topic of search under which the modes of living beings are observed through scriptural knowledge' [1]

Tam jaha - 3

What are the fourteen *magganatthas* - 3

Gai indiye kāye joge vede kasāe nāne sanjame dansane lessā bhaviy sammatta sanni āhārae cedi - 4

The living beings are studied under fourteen *magganatthas*, which are *gai* (destiny *gati*), *indiya* (senses *indriya*), *kāye* (embodiment *kāya*), *joge* (activity *yoga*), *vede* (libido *veda*), *kasāe* (passion *kasāya*), *nāna* (Knowledge *jnāna*), *sanjame* (restraint *samyama*), *dansana* (conation *darsana*), *lessā* (aureole *lēsya*), *bhaviya* (liberatility *bhavyatva*), *sammatta* (righteousness *samyaktva*), *sannī* (instinctive *sanjnī*) and *āhārae* (translocation-body *āhāraka*) - 4

Q In this aphorism why is locative case used in terms like destiny etc ?

A This is meant to denote that the *mgganatthā* like destiny etc are the substratum of living beings

Q Does the case of investigation stand scrutiny since four elements - investigator object method and means - are not mentioned but are a must for the study?

A Though the question is valid, the assumption of the absence of elements is not The elements of investigation are found in the following contexts 1] Investigator believes in the categories of living and non-living beings 2] Objective is living beings and other entities 3] Investigation methodology forms the substratum for the objects 4] The means is the teacher

Q Why does this aphorism describe only the investigations and not the other three elements?

A Since the investigations are invariably related to the other three elements they have been treated with in the description of investigation

Q What is the definition of *gai* (destiny)?

A It is the specific mode of existence of living beings or souls on operative *nāma*-karma Alternatively, it can be said that it is the movement from one state of birth to another state of birth The *Prākrita Pancasangraha* (*PP*) verse 1 58 defines it this way "The specific activity or movement of the living being due to operative *nāma* karma is *gai* Alternatively, *gai* is the instrumental cause for moving living beings into the four states the infernal, etc "

Q What is the definition of *indiya* (senses)?

A It is that agent which is engaged in its own object and which does not engage itself in the objects of other *indiyas* In other words, *indiyas* are the masters of their own objects *GJ* verse 164 explains it this way

'The *indiyas* are like Ahamindras (I am lord), who has no classification of lords and servants, but feel like the lord of deities *Indiyas* are capable of causing knowledge about their own objects, independent of others "

Q What is the definition of *kāye* (form, embodiment)?

A It is *puggala* (mattergy *pudgala*) in the form of macro body etc (there are five types of bodies) accumulated due to action-based propensity of the soul The *PP*, verse 1 75 explains it this way "Know, it is the *puggala* in the form of macro form etc , accumulated due to action-based propensity of the soul The Jain Canon speaks of six kinds of *puggala* earth, water, air, fire, plant and mobile, which are further categorized into *tasa* (mobile *trasa*) and *thāvara* (non-mobile *sthavara*) The first five *puggalas* belong to *tasa* category '

Q What is the definition of *joga* (activity)?

A It is defined as the generation of potency, instrumental in karma receiving due to three-fold propensities of the living being Alternatively, it is the process of expansion and contraction of the space-points of soul (due to its propensities) It is said in the *PP*, verse 1 75 "Jinas have spoken of it as the effort in terms of the potency (or energy) instrumental for receiving karma by a living being associated with mental, vocal and physical actions on its own Alternatively, it is defined as motions or vibrations of the space points of the soul "

Q What is the definition of *veya* (libido *veda*)?

A It is the rising of infatuation in the form of normal sex activity It is also said in the *GJ verse* 272 in this way "The living being or soul performs many follies due to normal or premature operation of karma associated with *veya* Accordingly, experiences or feelings that arise due to this activity are termed as *veya* "

Q What is the definition of *kasāe* (passion *Kasāya*)?
A It is the agency, which is instrumental in ploughing, tilling and seeding the field of karma, which produces various types of grains of pleasure and displeasure It is also said in the *GJ verse* 282 in this way "*Kasāe* is defined as the agency which ploughs the field of karma producing many types of grains of sorrow and happiness and whose boundary is very large and far away (in terms of birth cycles) "

Q What is the definition of *nāna* (knowledge, *jnāna*)?
A It is defined as the specific energy or capacity, which enlightens about true realities and through which a living being learns about *reals* and realities along with their attributes and modes The *GJ verse* 299 defines it in this way ' It is an agency through which the living being perceives or learns all about all the three-time existing *reals*, their attributes and modes directly or indirectly "

Q What is the definition of *sanjama* (restraint)?
A It is defined as the process of accepting and observing *anuvrats* and *samii* (vows and carefulness), control of passions, renunciation of all kinds of violence and overcome the senses or sense objects Verse 465 in the *GJ*, defines it as "It is the process of accepting five major vows - *ahimsa* (non-harming), *satya* (truth), *asteya* (non-stealing), *brahmacarya* (chastity) and *aparigraha* (non-attachment), the observance of five *samii* (carefulness *samitis*) in walking, talking, food-intakes, picking and placing and excretions, the control of four passions - anger, pride, deceit and greed, the renunciation of mental, vocal and physical weapons of *himsa* (harming), overcoming of the five senses of touch, taste, smell, sight and sound "

Q What is the definition of *dansana* (conation)?
A It is defined as an internally oriented vision or enlightenment of consciousness In contrast, knowledge is defined as the externally oriented enlightenment of consciousness

Q The term consciousness is defined as the experience of the nature of self-soul in accordance with *khinauvasama* (destruction-cum-subsidence *ksoyapasamka*) of karmas In contrast the term *prakāsa* (enlightenment) is defined as knowledge of external objects different from that of the self-soul Moreover, knowledge is defined as the medium through which the living being learns both the nature of the self and the external objects Is then *darsana* in terms of internal enlightenment and knowledge in terms of external enlightenment unproven?

A There is a difference between knowledge and conation and no enlightenment of objects occurs through conation It occurs through knowledge like this is an earthen ware" or 'this is a fabric ' etc

Q It should then be admitted on this basis that conation perceives the inner and external generality while knowledge perceives the inner and external particularity

A Particularity without generality is not capable of *artha-kriya* (causal efficiency) Further, an entity, which is incapable of causal efficiency is a non-entity Hence, knowledge perceiving a non-entity cannot be called valid Similarly, conation perceiving only the generality will also not be valid This means that particular devoid of general and general devoid of particular is a non-entity Knowledge perceiving a particular devoid of a general aspect, and conation perceiving a general devoid of a particular aspect cannot be admitted as a valid cognition So knowledge is that which perceives general-cum-particularized external, and conation is that which perceives general-cum-particularized inner self

Q If one accepts the above definition of conation and knowledge, will it not be contradictory with the scriptural definition of conation which perceives the entities in general (provided in the *GJ* verse 543)?

A The term general in this definition has been made to indicate the self since it is the common substratum for all the external entities To confirm this point the *GJ* verse 543 has given a term with an adjective meaning "not perceiving the shape, etc (i e details) of entities " It means that the perception of generality irrespective of particularity is called conation It is also said in the *GJ* Verse 543 that the Canon has defined conation as that which grasps or perceives the general-cum-particularized external entities without individual differentiation points or details

Q What is the definition of *lessā* (coloration)?

A It is the mental, vocal or body propensity painted (or associated) with passions. It means that it is neither propensity of passions nor action based propensity. However it should not be taken to mean that there will be no *lessā* in the detached ones in the eleventh or higher spiritual stages, as the *lessā* is activity-prominent there rather than passion-prominent. *Lessā* is the adjective of activity. It is said in the *GJ verse* 489: 'Great saints with knowledge about the nature of *lessā* have said that it is that medium through which a living being besmears oneself with their sins or the sacred.'

Q What is the definition of *bhavva* (salvational, *bhavyā*)?

A It is the individual who is capable of attaining liberation from this world. In contrast it is the individual who is non-liberatable or incapable of attaining liberation. The *GJ verse* 558 states that there are two kinds of salvational - those who have already attained liberation and those who have the capacity to attain it.

Q What is the definition of *sammatta* (righteousness, *samyaktva*)?

A From the pure or absolute standpoint, it is defined as faith in the *reals* and realities with reference to pacification, desire for salvation, compassion and belief in scripture and rebirth. It is also said in the *GJ verse* 561: 'One who believes in six realities, five existents and nine *reals* as sermonized by the Enlightened and described in the scripture. Or it may be belief in the above through the methods of valid cognition, standpoints and positing.'

Q What is the definition of *sanni* (instinctual, *sanjnī*)?

A The instinct or mind is defined as that which knows or feels well. A *sanni* being is one who has this mind (physical or psychical). An *asanni* (non-instinctual) being does not have any type of mind. Hence *sanni* being receives education, performs actions and receives or delivers instructions and speaks with the help of the mind.

Q What is the definition of *āhārae* (translocation-body, *āhāraka*)?

A The living being who acquires material mass suitable for the growth of a macro body, etc. is a *āhārae*. It is also said in the *GJ verse* 665: 'That living being with *spardhaka puggala karma* (material reality karma) will have one out of the three bodies -- macro, protean and translocation, and speech and mind.'

Q What is the definition of *anāhārae* (non-translocation-body *anāhāraka*)?

A It is a being who does not receive a material mass for the formation and growth of a macro body etc. It is also said in the *GJ verse* 666 in this way "The living beings of [i] transitional *gais* (destinies) [ii] *Sajoga kevali* (dynamic omniscient), [iii] *Ajoga kevali* (static omniscient) and [iv] liberated ones, as a rule, are *anāhāraes* while the remaining ones are *āhāraes*." □

NOTES

1 The *Chakkhāndāgama* is the first ancient Jain text that describes the living beings through spiritual stages for which the author uses the term *jīvasamāsā* It seems that there are many ways of such categorization on different bases like sense embodiment etc Later this term was designated as *jīvasthāna* and *gunattāna* in order to avoid terminological confusion The term *gunattāna* later developed as quality-based

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ANIYOGADDĀRĀS
DISQUISITION DOORS

The soul from an ordinary standpoint is examined under more than one system the first being *anivogaddāra* (disquisition door *anuyogadvāra*). This system is applied for the study of metaphysical certitudes such as *reals* and realities. The early Jain texts have this system for the study of living beings and later Jain scholars like Akalanka has employed it for the study of non-living being.

The *anivogaddāra* system employs eight methodologies, based on [1] *santa* (existence *sat*) *anugamopamān* (Āgama explained) [2] *davva* (*reals*) [3] *khettā* (location) [4] *phosana* (contact) [5] *kālā* (time) [6] *antarān* (interval) [7] *bhāvāna* (disposition) and [8] *appābahugā* (relative numeration).

The English translation thus employs *anivogaddārā* system in two descriptive modes which have been accounted in aphorism #8, general enunciation and particular enunciation of the *reals* and reality.

Edesim ceva choddsanham jīvasamāsānam parūvanatthādaye tattha imāni attha aniyogaddārāṇi nāyavvāṇi bhavanti - 5

Following eight *aniyogaddārā* are worth knowing to study or enunciate the fourteen *jīvasamāsā* (as in aph. 2) -5

Tam jaha - 6

There are eight *aniyogaddārās* - 6

Santaparūvana, davvapamānanugamo, khettānugamo, phosanānugamo, kālānugamo, antarānugamo, bhāvānugamŏ, appābahugānūgamo cedi - 7

Eight *aniyogaddārās* are *parūvana* (enunciation) of *santa* (existence), *anugamo pamān* (Āgama-attested) *davva, khettān, phosana, kālān, antarān, bhāvān* and *appābahugā* (reals, location, time, interval, current mode or disposition and relative numeration) - 7[1]

The description of the existence of *reals* and realities has also been said in the Āgamic verse (no reference given) in reference to [i] enunciation of existence, [ii] categories of existents [iii] explanation of location [iv] explanation of past and present contact with each other [v] explanation of interval in terms of minimum and maximum duration of existence [vi]

explanation of time interval or zero interval, [vii] explanation of mode of entities -- changes, transformations, dispositions and current states, and [viii] explanation of relative numeration of entities in the world

From aphorism 5, the meaning of aphorism 8 should be taken as There are two types of descriptions (of realities and *reals*), general and particular

Santaparūvaṇadāye duviho niddeso-oghena ādesena - 8

In enunciation of existence, there are two kinds of *niddeso ogha* (general) and *adesāna* (particular) - 8

Q How to define *jīvasamāsa* (living beings)?
A This is the stage in which living beings are observed to exist during their modal development [2]

Q Where do these stages exist or reside?
A They reside in qualities or attributes which develop gradually through *jīvasamāsas*

Q What are the qualities of *jīvasamāsa*?
A The term quality here stands for mental dispositions due to karmic or non-karmic causes, and they are of five kinds [I] *audayika* (operative) [ii] *uvasama* (subsidential) [iii] *khina* (destruction) [iv] *khina- uvasama* (destruction and subsidence) and [v] *pārināmika* (inherent)

The attributed living being is also designated as the attribute or *guna* (quality) because of its concomitant association It is also said in the *GJ verse* 8 the omniscient has referred to the living beings as "quality" or "attribute" □

NOTES

1 K C Shastri seems to have taken the terms *anugama* and *prarūpaṇa* as synonymous That is why he has used the term *prarūpana* while giving the sense of the quoted verses However, it should be kept in mind that *anugama* clearly means Āgama-attested explanation while *parūvana* means excellent explanation While defining *aniyogaddārā, anugama* word should be taken in each case

2 They are described in the *Tattvārthasūtra* and other texts According to some scholars, there are six types when they add the mixed or conjunctive mode However, five kinds are popular in the Jain system Though these modes have karmic and non-karmic origins in the Āgama, currently they form an important part of psychology in explaining, controlling and improving human behavior or mental states, such as repression, regression, denial, projection, sublimation, displacement, rationalization, redirection, compensation and dissolution According to traditional interpretation, the better or purer the *bhāva* the larger religiosity, spirituality and happiness are reflected as specific and successive steps in the template of *jīvasamāsas*

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GUṆAṬṬĀṆAS
PURIFICATION STAGES

Gunaṭṭāna (purification stage *gunsthāna*) is another methodology that the Jains have employed to measure the level of living beings in the process of purification ranging from volition to non-volition and from the lowest to the infinite internal energy According to Jainism the process system consists of fourteen stages and are associated with living beings

Based on the law of *gunattāna*, Jainism enumerates living-beings based on faith whether they are *micchāṭṭhi* (wrong-faithed *mithyādṛṣṭi*) *sammāṭṭhi* (right-faithed *samyakdṛṣṭi*) or *sammāmicchāṭṭhi* (right-cum-wrong-faithed *samyakmithyādṛsti*)

Micchāṭṭhi is the first stage where the soul is wholly affected by the manifestation of karmic matter, Due to delusion it gives rise to wrong-faith and the total absence of right-faith

These categories are further subjected to qualitative activities which could be quantified with respect to *bhāva* (volition), karma, passion detachment, etc Then, based on the ability of the individual to decrease or destroy different varieties of karmic bondage, the living-beings have been described and enumerated subject to their degree of propensity in the karma-cleansing process In the attempts of going through such a process of purification they achieve various levels and a degree of upward movement Thus living-beings are further divided naming them like *sāsana* or *āsana* (lingering or non-lingering) *sanjadā* or *asanjadā* (restraint or non-restraint *samvama* or *asamvama*) *pamatta* or *apamatta*, (vigilant on non-vigilant *pramatta* or *apramatta*) *cadumachttha* (non-omniscient *chadmastha*) *Sajoga-kevali* (dynamic omniscient) and *Ajoga-kevali* (non-action omniscient)

Prior to the *sajoga-kevali* stage, the soul must have destroyed the three remaining *ghāiva* (obstructive *ghātiya*) karmas-*nāṇavaji* (knowledge-obscuring *jñanavarniva*), *damsanajja* (belief obscuring *darsanavarniya*) and *mohanajja* (delusion obscuring *mohanavarniya*) It is here, the soul becomes *Arhat* or Perfect in human body, with rapidly approaching glories of *mokkha* (*moksa*)

The *ajoga-kevalī* stage is attained with just enough time to speak out the five letters *a*, *I*, *u*, *ṛi*, *lṛi*, just before the death of *sajoga-kevalī* In this stage the vibrations of the holy body cease to exist [1]

Oghena atthi micchāṭṭhi - 9[2]

In general, there are *micchāitthi* (wrong-faithed) living beings - 9

Q Who is a *micchāitthi* living being?
A The soul which suffers from *miccha-damsana* (wrong views. *mithyā-darśana*) because of the *damsana-mohaniya* (right-faith obscuring *darsanamohaniya*) karmas and *kasāya* is called *micchāitthi* It is explained also in the *GJ* verse 17 "The *micchāitthi* living being has reverse or false predilection due to the experience of wrongfulness arising because of the wrong-faith karma operation He does not believe the true religion in the same way as the man with bilious fever does not like even the sweet juice "

Sāsaṇa-sammāitthī - 10

In general, there are *sāsana sammāitthī* (lingering right-faithed *sāsādana samyagdṛsti*) beings -10

Q What is the definition of *sāsana* being?
A Whose right-faith has vanished due to fruition of infinite-bonding of passion karma and has not developed firm *bhāva* about wrongness is called *sāsana* (lingering) being

Q As there are three types of faith of right, of wrong and of *ubhayarupa* (mixed), *sāsani* being is neither wrong as he does not accumulate karma, nor right, and he is not mixed type Since there is no *sammāmicchāṭṭhi* (right-cum-wrong faith), the fourth kind, how could there be *sāsana* in this purification stage?
A In the *asādani* purification stage, there is a false predilection one arising from infinite-bonding *kasāya* and the other from *micchāṭthi* (wrong-faithed) karma The *sāsani* being with infinite-bonding *kaṣāe* (passion *kasāya*) therefore is *micchāitthi*, but *sāsani* is *sammātthi* (right-faithed) rather than *micchātthi* (wrong-faithed)

Q How could it be *sammāṭṭhi* (right-faithed) when there is a wrong predilection arising from wrong-faith?
A It is because of the fact that the living being was *sammāṭṭhi* earlier This also has been said in the *GJ* verse 20 *Asādana* living being approaching second purification stage falls from *sammāṭṭh* (right-faith) to wrong faith It means that it is a transitional stage where right-faith is waning and wrong-faith is yet to be acquired fully

In general, there are *sammā-micchāiṭṭhi* (right-cum-wrong-faithed. *samyag- mithyādṛsti*) beings - 11[3]

Q What is the definition of *sammā-micchāiṭṭhi*?
A One who has both right and wrong faiths is *sammā-micchāiṭṭhi*

Q As it is not possible for a living being to have both right and wrong faiths at one time, does the third purification stage stand scrutiny?
A When right and wrong-faiths are possible in a living being in succession, it is also possible to have both types at the same time

Q Which *bhāva* (volition) of the five stated earlier is present in this third stage?
A There is this *khina uvasama* (destruction-cum-suppression. *ksāyopasamika*) *bhāva* in this stage of *sammā-micchāitthi*

Q What is the nexus of *khaiya uvasama bhāva* in a living being crossing from *micchāṭṭhitvai* (wrongness) to *sammā-micchāitthitva* (right-cum-wrongness), the third purification stage?
A As *sammā-micchāitthitva*, a transitional state where both right and wrong views are present],[4] is caused due to *khaiya-uvasama* (destruction-cum- suppression) of arising karmas, fruition of all-destroying *spārdhaka*[5] (karmic atom variforms) and *sammā-micchāiṭṭhi*, an amalgamate of right and wrong views

Q As there is karmic consequence from ***sammā-micchāitthitva***, why is *audakiya bhāva* (fruitional volition) not stated in this stage?
A Like there is total destruction of right faith on account of wrong-faith, total destruction of right faith is not in ***sammā-micchāiṭṭhitva***, the third purification stage. Therefore, ***sammā-micchāiṭṭhitva gunaṭṭāna*** is a state of transition from the first to the fourth ***gunaṭṭāna, sammādiṭṭhi***

Q. When the consequence of ***sammā-micchāiṭṭhitva*** does not totally destroy the right faith, why has it been referred to as all-destroying (in terms of ***spārdhaka***)?
A Karma generated by *sammā-micchāiṭṭhitva* limits only the totality of right-faith It is with this point of view that ***sammā-micchāiṭṭhi*** (right-cum-wrong-faith) has been called all-destroying It is also said in the *GJ*

verse 22 'Just as a mixture of yogurt and brown sugar cannot be separated, mixed *bhāvas* in the form of *sammā-micchāitthi* can not be separated Hence mixed volition is the third stage of mixed-faiths "

Asanjadā-sammāitthi - 12

In general, there are *asanjadā* (non-restrained *asanyata*) *sammāitthi* living beings -12

Q What is the definition of *asanjadā sammāitthi*?
A He is one who has unconditional right-faith and is of three kinds *kṣāvika sammāitthi* who has completely destroyed seven karmic species and never acquires *micchāitthi* *vedaka sammāitthi* who has destroyed-cum-suppressed the karmas and *uvasami sammāitthi* who may become *micchāitthi*, *sāsana-sammā* (lingering right) or *sāsana-sammāitthi* (lingering right-cum-wrong faithed)

Q Of the five *bhāvas* which one is in the fourth *gunattāna*?
A *Sammā-damsana* (right-faith) arising out of the destruction of seven karmic species is *khaivva*, suppression of the same seven karmic species is *uvasamiva* and *khaiya-uvasamiva* is due to fruition of the species of righteous species that lead to partial destruction of right-faith All the three *bhāvas* thus could be there

Q Why is adjective *asanjadā* (non-restrained) used for *sammā-damsanatthi*, the right-faithed?
A This adjective is terminal ending and indicates that the first three *gunattānas* are also non-restrained along with *sammāditthi*, the fourth stage

Q Why this adjective does not indicate its character in the fifth *gunattāna*?
A It does not indicate this point because higher purification stages have either *sanjadā-asanjadā* (restraint-cum-non-restrained) or *sanjadā* (restraint) only It is also said in the *GJ* verses 27 and 29 in this way "Normally the *sammā-damsanatthi* living being does believe in the sermons of the Jinas, but may also believe in others' wrong or contrary instructions out of ignorance or without making sense *Sammā-damsanatthi* who is *asanjadā* (non-restrained) has total power of faith in the sermons of the Jinas "

Sanjadā-sanjadā - 13

In general, there are *sanjadā-asanjadā* living beings -13

Q What is the definition of *sanjadā-asanjadā*?
A A living being who is an *asanjadā* may also be *sanjadā* (restrained)

Q The *sanjadā-asanjadā* living beings cannot be *a sanjadā* and vice versa as these terms are mutually contradictory Hence, there is a possibility of the existence of this in the fifth *gunattāna*?
A There is no contradiction in agreeing to the existence of restraint and non-restraint faith in a single living being since the reasons of their origin are different *Sanjadā-* is caused due to the abstinence of violence of mobile beings and *asanjadā* is caused due to non-abstinence of violence of the non-mobile beings It is also stated in the *GJ* verse 31 'The living being is said to be *sanjadā-asanjadā* (restrained-cum-non-restrained) who at the same time abstains from violence of mobile beings but does not abstain from violence of the non-mobile beings despite the power of faith in the Jinas and their sermons "

Pamatta-sanjadā - 14

In general, there are *pamatta-sanjadā* (negligent, restrained *pramāda samyama*) living beings -14

Q What is the definition of *pamāttā sanjadā*?
A When a *pamattā* maintains *sanjatā* (restraint) despite being intoxicated by prosperity is referred to as *pamattā-sanjadā*

Q If the *pamattā* (negligent) beings are of the sixth stage purification they cannot be restrained as they would not know the true nature of self If there is *sanja* (restraint), *pamat* (negligence) will be absent Hence how could there be *pamattā* in sixth *gunattāna*?
A A *pamattā* annihilate five sins - *himsa*, *asatya*, stealing, non-chastity and *parigraha*, other wise *sanjadā* may produce some flaws or mutilations

Q How it could be ascertained that flaw-bearing *pamattā* is intended here in the sixth *gunattāna* and not *khatva sanjadā pamattā*?
A There is no possibility of restraint if it has been destroyed in sixth stage Therefore, it ascertains that it is only the flaw-bearing negligence is intended here

Q Out of the five *bhāvas* (volition), which one is present in this *guṇaṭṭāna*?
A There is the *khaiya uvasama bhāva* (destruction-cum-suppression) type in this stage since restraint is caused due to destruction of all karmic passions as well as suppression of future karma

Q When *sanja* (restraint) is there due to gleaming passion, why it is not stated that there is fruitional volition in this stage?
A Because, restraint is not caused only by gleaming passion

Q What is then the function of the fruition of gleaming passion?
A It mutilates only restraint It is also said in the *GJ* verse 33 "The living being is called *pamattā sanjadā* who has physical and psychical manifestations and non-manifestations and adheres to *mahāvratās* "

Appamatta-sanjadā - 15

In general, *appamattā-sanjadā* (vigilantly restrained) living beings are there -15

Q Who is appamattā - sanjadā?
A A sanjadā being with appamattā (vigilance) is called appamattā - sanjadā. It is also said in the GJ verse 46 "The living being, who destroys all pamatta (negligence), follows vows and attributes, absorbs in meditation (of the third and fourth type) and does not move up or down the purification ladder, is called appamattā -sanjadā "

Apuvvakarana-paviṭṭha-suddhi-sanjadesu atthi uvasamā khavā - 16

In general, there *uvasamika* and *khayika* types among *sanjadā* (restrained) living beings who may get purified through *apūvva karana* (unprecedented purity) -16

Q What is the definition of *apūvva karana-sanjadā*(being)?
A Here *karana* means degree of purity and *apūvva* means unprecedented [When a higher state of purity is obtained, and the duration and intensity of all bound karmas are reduced, this process is known as *apūvva-karana*][6] It indicates that there are innumerable types of mental dispositions with respect to many living beings varying gradually in each *samaya*, from the very start However, the mental dispositions at a given time are unusually different from the intended

time. Thus, it is understood that *apūvvakarana* did not exist at previous times and have an unusual character at each time Such a being is called *apūvvakarana-sanjadā* (unprecedented volitional being), who would have *uvasama* (suppression) and *khavā* (destruction) of karma material

Q In this eighth stage, neither there is *uvasama* (suppression) and *khaiya* (destruction) karmas Then, how at this stage, the living being can be called *uvasamika* and *khaiyaka*?

A As a rule, a living being at this stage does suppress or destroy conduct-deluding karma in the future Hence, the being has been formally or figuratively referred to as *uvasamika* and *khaiya*

Q At this stage, which *bhāva* of the five types are there?

A There are *uvasama* and *khaiya* volitions It is said also in the *GJ* verses 51, 52 and 54 "The Jinas have said that there is never any similarity in volitions of the living beings existing at different times in the stage of *apuvvakarana bhāva* (unprecedented volition) The living beings with such volitions are always ready for *uvasama* (suppression) or *khaiya* (destruction) of the remaining sub-species of *mohanīya* (deluding) karma "

> *Aniyaṭṭhi-bādara-sāmparāiy-apavittha-suddhi-sanjadesu atthi uvasamā khavā - 17*
>
> **In general, there are *uvasamika* and *khaiyka-beings* among *sanjadā*, who may get purified then, through *aniyaṭṭhi* (similar volition), *bādara* (gross) *sāmparāiy* (passions) - 17**[7]

Q Who is called *aniyatthi* (similar volition) being?

A *Aniyatthi* (*anivṛtti*) here has the meaning of similarity This means living beings with similar and dissimilar volitions exist at the same time and also exist at different times The *sanjadā* may also have gross passions along with similar volition Such a living being is called *aniyatthi*

Q Why are there no separate purification stages for *uvasamika* (suppressing) and *khaiya* (destruction) categories?

A This is because there is similarity with respect to volition in both the cases This is explained in the *GJ* verses 56-57. "Living beings existing at the same time are different with respect to their body etc , but there is no difference in their volition They are called *aniyaṭṭhi kārana jīva* (similar volition living beings) who suppress certain *mohaniya*

(delusive) karmas They always have similar volition instantly involving infinite-times volitional purity These living beings are destroyers of the karma-forest through their very pure meditation of fiery flames "

Suhuma-sāmparāiya-paviṭṭha-suddhi-sanjadesu atthi uvasamā khavā - 18

In general, there are *uvasamā* (suppression) and *khavā* (destruction) among the *sanjadā* living beings who get purified through *suhuma sāmparāiy* (subtle passion) -18.

Q What is a paviṭṭha suhuma-sāmparāiya sanjadā being?
A The subtle passions are called *suhuma-sāmparāiya* and one who has them is *suhuma-sāmparāiya* being, the karma status being down through *uvasamak* and *khavya* processes In this purification stage many of the karma species are suppressed and destroyed Because of adjective terms unprecedented and similar (in aphs 16 and 17), this spiritual stage has altogether different types of volitions compared to the earlier stages It is said also in the *GJ verse* 59 'The *suhuma sāmparāiye* (subtle-passioned) *sanjadā* living beings have infinite times less subtle passions than *apuvva-karana* and *anivatthi karana spārdhakas* '

Uvasant-kasāya-vīyarāya-chadumatthā - 19

In general, there are living beings with *kasāya uvasant* (passion suppressed) and *viyarāy chaduma* (detached non-omniscience) in this last stage - 19

Q Who is an *uvasant-kasāya-vīyarāya chadumattha* being?
A One whose passions have subsided is called *uvasant-kasāyi* and one with no detachment at all is called *viyarāyi* *Nānāvaraniya* (knowledge-obscuring) and *damsanāvarniya* (conation-obscuring) karmas are called *chadma* (disguise) and a living being under this condition is called *chadmasthā* (non-omniscient) With the adjective word *viyarāyi chadumatthā* is excluded up to the tenth purification stage The adjective *uvasant-kasāyi* (suppressed passion) is excluded up to twelfth stage A *vīyarāya chadumattha* (detached non-omniscient) being with suppressed passions is *uvasant-kasāya-viyarāya chadumattha* It is also said in the *GJ verse* 61 The purification stage of suppressed passion is the purified *bhāva* form arising due to total suppression of delusive karma, just as

muddy water is purified by *kataka* fruit (nut-plant), or clean water in the pond during autumn."

Khīna-kasāya-vīyarāya-chadumatthā - 20

In general, there are _khīna-kasāya-vīyarāya-chadmattha_ (passionless detached non-omniscient) living beings - 20

Q What is a *khīna-kasāya-vīyarāya-chadmattha* being?
A A non-omniscient who has destroyed passions and is detached is called *khīna-kasāya-vīyarāya-chadumattha*

Q No doubt a passionless living being is detached Then how should the word '*vīyarāya*' be understood?

A The word '*vīyarāya*' is associated with this stage to indicate the psychical horizon where passions have been destroyed, and not in a representational or substantive sense *Jinuttam* (Jinas have said) that in one who has destroyed delusive karmas completely his psyche becomes pure like water kept in a quartz vessel

Q Out of five *bhāvas* what kind is found in this stage?
A Since total destruction of *mohanajja* (delusive *Mohanīya*) karmas is noted prior to this stage there is *khāya bhāva* (destructional volition) It has been also said in the *GJ verse* 62, stated in the preceding explanation

Sajoga-kevalī - 21

In general, there are _sajoga-kevalīs_ - 21

Q Who is a *sajoga-kevali* (dynamic omniscient)?
A The term *kevala* here indicates absolute knowledge or omniscience and it is defined as that which requires no services of senses, of mind and of light and assistance of no other sort Thus the omniscient associated with knowledge based activities is known as *sajogi-kevali* The term activity here represents terminal pointing Therefore, it is presupposed that all preceding and lower purification stages including the thirteenth *sajoga-kevalin* stage have activities It is also said in the *GJ* verses 63 -64· "The eternal scriptures state that an individual is called [a] *Kevalin*, because of non-assisted infinite knowledge and conation, [b] *Sajogi*, because of dynamism and [c] Jina, because of the

absence of destructive karmas and Ignorance and darkness total annihilation due to bright light rays of omniscience He is designated as a supreme soul "

Ajoga-kevalī - 22

In general, there are *ajoga* (static)*kevali* living beings - 22

Q Who is an *ajoga kevali*?

A One who is omniscient and has ceased all activities is known as *ajoga kevali*

Q Which of the five *bhāvas ajoga kevali* has?

A There is the *khaiya bhāva* because of the total annihilation of the four *ghāiya* karmas and expediency to burn off the other four *aghāia* (non-destructive) karmas (*nāma*, *gotra*, *vedanīya* and *āyus*) [Karmas fall into two broad categories *ghāiya* which have a directly negative effect upon the qualities of the soul and *aghāiya* which bring about the state and particular conditions of embodiment The former is further divided into *nānavarniya*, *damsanāvarniya*, *viryāntarāya*, *mohanīya* which cause *avarniya* (obscuring) of knowledge, faith, energy and delusion *Damsa-mohanīya* are destroyed in the fourth *gunaṭṭāna* and the rest in the twelfth *gunattāna* The *aghāiya* category also has four sub-categories *nāma*, *gotra*, *vedanīya* and *āyus* which are destroyed simultaneously at the fourteenth *gunaṭṭāna*] [9] It is said also in the *G.J. verse* 65 "*Ajoga kevali* has 18,000 types of good conduct, total cessation of new karma influx, no new karmic bondage and cessation of all further activities "

Siddhā-cedi - 23

In general, there are the *Siddhā jivās*. - 23

Q Who is a *Siddhā* being?

A One who has destroyed all karmas, acquired infinite bliss by discarding worldly materials, possessed all the best attributes, the soul is lesser than the terminal body, and resides at the apex of the universe This has been corroborated by the *G S* in verse 68, and furthermore, it adds another four attributes -- unperturbed, *agurulaghau* (a-heavy-a-light), superfine and occupant □

NOTES

1 Up-front, the Jain philosophy unequivocally affirms the existence of *jiya* as well as *ajiva* (non-soul *ajiva*) in the universe, a phenomenon that has no end to itself As to the salvation of living beings, Jainism recognizes and categorizes "different species of *jiyas* dependent upon karma doctrine, their states and qualities produced thereby, by degrees they deliver themselves from the fatal effects of matter and accompany them up to the moment of their complete liberation from karman" (*Doctrine of Karman in Jain Philosophy* Dr H V Glasenapp, P V Research Institute, Varanasi 1991) Also, See J L Jaini, *Outlines of Jainism*, 1916

2 In Prākrit language, the term *āitthi* may have meanings in both singular and plural numbers - is and are It has been taken as plural up to aphorism 23 The word *micchāitthi* here and in the following aphorisms up to 23 will have expressions in the plural number, as well as expressed in terms of abstract noun or attribute (wrong-faith) or adjective (wrong-faithed) In this context, attributed" is implied as the living being

3 The Jain doctrine of karma further examines nature of purification and postulates fourteen stages, the *gunattānas* They are [1] *micchāitthi*, [2] *sāsana-sammāitthi* (lingering right-faithed *sāsvādana*), [3]*sammā-micchāitthi*, [4]*sammāditthi* (*samyagdrasti*) [5] *desavirava- sammāitthi* (partially self-controlled right-faithed *desavirata- samyagdrasti*), [6] *pamatta-samyata* (negligent in self-control *pramāda samyama*), [7]*appamatta-samyata* (non-negligent in self-control), [8] *apuvva-karana* (unprecedent volition *apūrva-karana*), [9] *aniyatti-bāyara-samparāya* (similar volition-macro-partial restraint *anivrtti-bādara-samparāya*), [10] *suhama- samparāya* (subtle restraint)[11]*uvasama-kasāe-viyarāva-chaddumattha*, [12]*khaivakasāeviyarāyachaddumattha*, [13] *sajogi* (active)-*kevali* and [14] *ajogi* (non-active)-*kevali gunattānas* Also see, *Doctrine of Karman in Jain Philosophy* for a detailed explanation, pp 74-92

4 P S Jaini, *The Jaina Path of Purification*, Berkeley, 1979

5 Karmas are not ultimate atoms but are larger groups called *varganas* (variforms) and still larger *varganas* are called *spardhakas* Karma may be in the form of either of these two depending upon the intensity with which they are *accumulated*

6 *P S Jaini*, p 144

7 The meaning of *sāmparāya* is passion and *bāyara* means gross, they lead into co-joined word gross-passion The living beings associated with gross passion could suppress or destroy karma, suppressing some species of the delusive karma and destroying some other species in the future In this stage suppression and destruction of karma take effect by volition

8 The duration of this stage is just 48 minutes At this stage the living being falls down to lower stages due to life-span completion

9 P S Jaini *apūrvakarana*, *anivrtti-karana* and *sūksma-sāmparāya*, eighth ninth and tenth purification stages comprise a ladder in which the living being may either suppress or eliminate the *no-kasāyas* (secondary passions) and the *samjvalana* (smoldering) of subtle forms of passions which cause *pamatta* (carelessness *pramāda*) in meditation and subtle attachment to life

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GUṆAṬṬĀṆA PRAŬVAṆĀ
ENUNCIATION OF PURIFICATION STAGES[1]

This section introduces the Jain Āgamic enunciation of purification stages based first on *gadi* (birth, destiny) such as *neriyā* (hellish), *tirikkhā* (sub-human), *manusa* (human), *deva* (celestial) and *Siddha* with respect to their position in purification stage

The description of the attributes of these living beings is presented with further explanation It begins with the first group of living beings, namely *neriyā* (infernal) found in four purification stages -- *micchāiṭṭhi*, *sāsana sammāiṭṭhi* (lingering right-faith), *sammāmicchāiṭṭhi* (right-cum-wrong-faith), and *asanjadā-sammāiṭṭhi* (non-restraint right-faith) *Tirikkhā* (sub-human) living beings, in addition to the four *guṇaṭṭāṇs* enumerated for infernal *micchāiṭṭhi* have or are found in the fifth *guṇaṭṭāṇā*, *sanjadāsanjadā* (partially restraint) The infernal are of male and female categories with *panindiya* (five-sense) organs which may be *pajjatā* (completioned) or *apajjatā* (non-completioned)

Manussā (humans) are found in all fourteen *guṇaṭṭāṇas* as described in aphorism 27 [1]*micchāiṭṭhi* [2] *sāsana sammāiṭṭhi*, [3] *sammāmicchāiṭṭhi* [4] *asanjadā-sammāiṭṭhi*,[5] *sanjadāsanjadā*, [6] *pamatta-sanjadā* (non-vigilant restraint), [7] *appamatta-sanjadā* (vigilant restraint) *uvasama-khaiya* (suppression-cum-destruction), [8] *apuvvakaraṇa* (unprecedented), [9] *aniyaṭṭhi bādara sāmpaāiya* (similar volition- gross- passion), [10] *suhuma sāmparāiya* (subtle passion), [11] *vivarāya chadumaṭṭhā* (detached with *uvasama kasāe* non -omniscient), [12] *khīṇa kasāe* (destruction of all passions), [13] *sajogi kevali* (dynamic omniscient) and [14] *ajogi kevali* (non-action omniscient)

Celestials also are found in the first four *guṇaṭṭāṇas*

About the Jain methodology applied to examine or study living beings, we come to know of two systems -- *maggaṇā* and *guṇaṭṭāṇa* methods A question is raised on the validity of the first method whether it is in conformity with the Āgama This has been answered with an explanation of factorization of the two methods in their application Both the methods have been suggested as having primary as well as secondary factors in applications, just as Ācārya Bhūtabali has enumerated a number of wrong-faithed hellish destinies based on *guṇaṭṭāṇa* method In other words, when the particular method is intended it assumes a primary factor and the other consequently becomes secondary

Thus aphorisms have classified living beings under three doors of investigation - destiny, senses and embodied, and as well describe *guṇaṭṭāṇas* under various categories In all cases, there is an additional category in each classification which has not been followed by later scholars Accordingly, there

are five types of living beings with respect to destiny, which in later literature, are only four Hence, destiny of the liberated is specific only to this text The pure and mixed human and sub-human beings are specific to this text and not found in later texts Human and sub-human destinies, according to Jain metaphilosophy, are directly observable

> ***Ādesena gadiyāṇuvādena atthi ṇirayagadī, tirikkhgadī,Manussgadī, devgadī siddhagadī cedi - 24***
>
> **In reference to *gadi* (destiny) and *anuvādeṇa* (in conformity with canonical tradition), there are five destinies — *niraya* (hellish), *tirikkhā* (sub-human), *maṇuṣa* (human), *dev* (celestial) and *siddha* (liberated) ones - 24**

Q What is meant by the term *gadiyānuvādeṇa*?
A The term *gadi* (destiny *gati*) has already been defined in terms of the inevitable or observable modes (like infernals, etc) in aphorism 4 The term *ānuvādena* means 'as described in the scripture ' Thus, *gadi anuvādena* stands for destiny as authenticated by canonical explanation

Q What is the definition of *niraya gai*?
A The term *niraya* (hell) is a place where living beings suffer under calamitous condition It is also a state that is determined by *nāma* (physique-making) karma of an infernal body This mode of living being is called *niraya gai*

Q What is the definition of *tirikkhā gai*?
A It is the state of a living being determined by *nāma*-karma of a subhuman body This state is also called "*narata*" (non-attached), never belonging mutually to location, time and mode It is said in *PP* verse 147 that *naratas* are those who never enjoy themselves, and in *PP* verse 148 it is said that sub-humans are those who have crooked mind and speech, instinctive manifestation for food, sleep, etc., and a low level of ignorance and sin It is called '*tiryak*' because of its oblique movements

Q. What is *manussa gai*?
A Refers to all humans born due to specific *nāma* karma. It is said in *PP* verse 149 that they conceive desirable and non-desirable, reason through mind, mentally skilful and are born in the lineage of [kulakara] Manu

Q What is *devagadī*?

A It is the state of living beings born due to specific *nāma* karma and they enjoy life on the strength of eight kinds of *riddhis* It is said in *PP* verse 151 that those living beings having divinely shining bodies always enjoy living through eight prodigies of divine nature

Q What is *Siddha gai*?
A *Siddha* as defined in aphorism 23 is a living being and the state of such a being is called *Siddha gai* It is said in *PP* verse 152 that *Siddha* destiny is defined as a fearless being with no sufferings like birth, old age, death and is no more associated with any activity

> ***Neraiyā cau-thānesu atthi-micchāitthi, sāsanasammāitthi, sammāmicchāitthi, asanjāda-sammāitthi tti - 25***
>
> ***Neraiyā* beings have (or are found in) four purification stages. *micchāitthi*, *sāsana-sammāitthi* (lingering right-faith) *sammā-micchāitthi* (right-cum-wrong-faith) and *asanjādā sammāitthi* (non-restrained right-faith) - 25**

Q A human or sub-human, born in *niraya gadi* linked to earlier bonding with *neriya āū* (infernal life-span) karma, later acquires right-faith Hence they are *sāsana-sammāitthi* (lingering right-faithed), but after death they are not reborn in the hell Therefore, how could they be in *niraya gadi*?
A They would be in *niraya gadi* since they may acquire the *pajjatā* (completioned *paryāta*) state in the second purification stage of *sāsana-sammāitthi* However, they are not found in *apajjatā* (non-completioned) condition

Q If it is so, one should admit that there is right-faith in hellish beings in their *pajjatā* (completioned) state
A Yes, it is admitted that there are infernal in all the seven hells and they could have right-faith in their *pajjatā* state

Q Since *sāsana-sammāitthi* (lingering right-faithed) living beings do not take birth in *niraya* state after death, would a *sammāitthi* (right-faithed) being after death be born as a hellish being?
A It is admitted that *sammāitthi* living being after death could be reborn only in the first hell and not in other lower hells

Q Based on the strength of *sammāitthi*, why the *āū*-karma bond is not destroyed in *micchāntthi* hellish stage?
A Definitely there is the destruction of *āu* (*āyus*)-karma, but it is not a total destruction

> ***Tirikkhā pancasu tthānesu atthi micchāiṭṭhi sāsansammāiṭṭhi sammā-micchāiṭṭhi asanjad-saammāiṭṭhī sanjadāsanjadā tti - 26***
>
> ***Tirikkhā* (sub-humans) have (or are found in) five purification stages. *micchāiṭṭhi*, *sāsana* (lingering right-faithed), *sammaitthi- micchāiṭṭhi*, *asanjadā sammaiṭṭhi* (non-restrained right-faithed) and *sanjadāsanjadā* (partial restrained) - 26.**

Q Sub-humans are said to be of five types 1] general, 2] *pancendria* (five sensed) 3] *pajjatta*, 4] female *pajjatta* (completioned) and 5] *apajjatā* (non-completioned) Which of these do not have five purification stages stated in the above aphorism?
A *Pancendria* which temporally is *apajjatā* has only the first stage *micchāitthi* and *apajjatā* female *tirikkhā* has only first two stages, *micchāitthi* and *sāsana-sammaitthi* (lingering right-faith) Rest of the types have all the above stated five purification stages

Q It is noted that the *apajjatā* female *tirikkhā* does not have *sammaitthi-micchāitthi* and *asanjadā-sanjadā* (partial restraint), in third and fifth purification stages How then absence of the fourth stage, *asanjadā-sammaitthi* (non-restraint right-faith), can be admitted in this *apajjatā* female *tirikkhā* mode?
A *Tirikkhās*, of the fourth *gunaṭṭāna*, *asanjadā sammāiṭṭhī*, do not take birth among *apajjatā* male and female *tirikkhās* Therefore, they have no *asanjadā sammaitthi* stage It is stated in the canons that *sammāiṭṭhī* (right-faithed) living beings do not take birth in six lower hells or either as astrals or peripatetic mansional gods, or as females of any kind

> ***Manussā coddasasu gunaṭṭānesu atthi micchāiṭṭhī, sāsana-sammāiṭṭhī, sammā micchāiṭṭhī, asanjadā sammāiṭṭhī, sanjadāsanjadā, pamatta sanjadā, appamattasanjadā, apuvvakaraṇa-paviṭṭhasuddhisanjadesu atthī uvasamā khavā, aniyaṭṭhibādarasāmpaāiya-paviṭṭhasuddhisanjadesu atthi uvasamā khavā, suhumasāmparāiyapaviṭṭha-suddhisanjadesu***

atthi uvasamā khavā, uvasanta-kasāyavīyarāyachadumatthā, khīnakasāya-vīyarāya-cadumattha, sajogi-kevalī ayogi kevalı tti - 27

Human beings have *coddasasu* (fourteen) *gunaṭṭhānas* ·[i] *mıcchāiṭṭhī* [ii] *sāsaṇā-sammāiṭṭhī* (lingering right-faith) [iii] *sammā mıcchāiṭṭhī* [iv] *asanjadā sammāiṭṭhī* (non-restraint-right-faith) [v] *sanjadāsanjadā,* (partial restraint) [vi] *pamatta sanjadā* (non-vigilant restraint), [vii] *appamatta sanjadā* (vigilant restraint) *uvasama khaıya* (suppression-cum-destruction), [viii] *apuvvakarana* (unprecedented) and [ix] *anıyaṭṭhı bādara sāmpaāiya* (similar volition- gross-passion), [x] *suhuma sāmparāiya* (subtle passion) [xi] *vıyarāya chadumatthā* (detached with *uvasama kasāe* non - omniscient) [xii] *khına kasāe* [xiii] *sajogı kevali* and [xiv] *ajogı kevalı* - 27

Devā cadusu-t- ṭhānesu atthı mıcchāiṭṭhı sāsanasammāıtthı, sammāmıcchāıṭṭhı asanjadāsammaātthı ttı - 28

The celestial beings have or are found ın four *gunaṭṭānas mıcchāıṭṭh*, *sāsana sammāıṭṭhı* (lıngering rıght-faith), *sammā-mıcchāıṭthı* and *asanjadā-sammāıṭṭhı* (non-restraıned rıght-faıth) - 28

Q The term *magganā* (ınvestıgatıon method) ıs defined as the medıum or method through whıch lıvıng beıngs are examıned Thıs means that *magganā* ıs *gunattāna* system Does ıt mean the derıvatıve *māgganā* conforms to the requırements of the Āgama?
A It ıs not But as Ācārya Bhūtabalı has enumerated a number of *mıcchāıtthı* ınfernal ın hellısh destıny based on *gunattāna*, *magganā* term can also be employed

Q Then could there be a dıscord ın the explanatıons of Bhūtabalı and Puspadanta?
A Not at all, as ıt ıs generally known that *gunattānas* assume their prımary functıonıng role and *magganās* are only secondary factors However, when *magganā* ıs ıntended, ıt assumes prımary functıonıng and *gunattāna* takes the secondary role As such thıs prımary-secondary functıonıng nexus between *gunaṭṭāna* and *magganā* gıve rıse to no contentıon to prevaıl ın the explanatıons of Bhūtabali and Puṣpadanta

Tirikkhā suddhā eindiyā-ppahuḍi jāva asaṇṇi-pancindiyā tti - 29

Living beings of *e-indiya* (one sensed) to *paṇindiya* (five sensed) *asaṇṇi* (non-instinctive) are uncommon among *tirikkhās* (sub-humans) - 29

Q What is the intent of this aphorism?
A It is to clarify the view that there is no way to know about *e-indiya* to *panindiya asanni* beings are in sub-human destiny

Tirikkhāmissā sannimicchā-iṭhi p-pahuḍi jāva sanjadāsanjadā itti - 30

***Tirikkhās* are *missā* living beings (mixed or qualitatively similar) found from *sanni micchāitthi* (instinctive wrong-faith) to the fifth *gunaṭṭāna, sanjadāsanjadā* - 30**

Q What is the meaning of *missa* since sub-humans do not mix with other living beings of other *gai* (destiny)?
A The word *missa* here is intended to convey attributive similarities in the qualities of *micchāitthi*, *sāsana-sammāitthi*, *sammāmicchāitthi*, and *asanjadā-sammāitthi*, which are also common to *neriyā*, *tirikkhā* and humans Similarly, *sanjadā-asanjadā* is common in humans

Q It has been noted in the description of *gai-maggana* there are so many and not so many *gunāttānas* What it indicates is that a specific destiny has many similarities or no similarities with respect to a specific *gunāttāna* So, where is the need for the above aphorism?
A It is necessary for the benefit of commoners to explain that there is qualitative similarity in the investigation of living beings Alternatively it could be said living beings may be examined under *gunāttānas* as well as *magganas*

Manussā missā micchāiṭṭhi p-pahuḍi jāva Sanjadāsanjadā tti - 31

***Manussā* are *missā* (qualitatively similar) from the first *gunāṭṭāna micchāitthi* (wrong faith) to the fifth *guṇāṭṭāna, sanjadāsanjadā* (partial restraint) - 31**

It means that humans from the first to the fourth *guṇāṭṭānas* are qualitatively similar to those beings with other three destinies and also, are similar to sub-humans only with respect to *sanjadāsanjadā* stage

Teṇ param suddhāmanussā - 32

There are pure humans after the fifth *guṇāṭṭāna* - 32

This means that right after the fifth *guṇāṭṭāna* of *sanjadāsanjadā* (partial restraint) humans belong to higher stage

Q Why is there no statement about qualitative similarities or dissimilarities of celestial, infernal and destiny of other living beings?
A As it has been already implied with respect to sub-humans and humans, a separate description is not warranted □

INDIYAS: *e-indiyā, vi-indiyā, ti-indiyā, cadu-indiyā, paṇcin-indiyā* and *aṇindiyās*

SENSE ORGANS : one-sensed, two-s, three-s, four-s, five-s and a-sensed[1]

In the realm of Jain philosophy, there are six classes of living beings with respect to senses including *anindiva* (a-sensed) They are *e-indiya* (one-sensed *indriva*), *vi-indiva* (two-sensed), *ti-indiya* (three-sensed), *cadu-indiya* (four-sensed), *pancindiva* (five-sensed) and *anindiva* (a-sensed) The older texts mention five senses only

Starr and Tagart (1987) mention sixth sense as ' sense of balance that may be included in sense touch ' In scientific and chemical terms, there are now three classifications sense (of taste and smell), somatic sense (of touch and sound) and photo sense (of sight) They are cognitive or sensory and work through various steps of stimuli-receptor-central nervous system and the brain produces sensations or cognitions A better knowledge about the structure and functioning of these cognitive senses and sense organs is now available In addition to these, there are many motor senses (like hands, feet, tongue, etc) which coordinate the body movement to the nervous system command Descriptions of these kinds of senses are not in this text

This category of sensed-living-beings falls into two types *davvendiva* (physical *dravvendriya*) and *bhāvendiya* (psychical *bhāvendriya*), the first type being characterized by *nivatti* (inner-outer-auxiliary configure physical form) and the latter is characterized by power to perceive and functional consciousness

Mind is both physical and psychical, but it has been said that it is not sense since it is not an instrument of the functional consciousness of the soul, and is neither grasped by senses nor does it maintain stability and visibility like the senses do The physical mind is mattergic and said to be located in the heart However, some Jain scholars have equated it with physical brain located in the skull According to Jainism, the development of psychical mind takes place in soul through purification and it could be non-mattergic This concept of psychical mind is in congruent with that of the early European concept Currently, scientists like Kit Pedler feel that this mind is located somewhere in a tiny part of the brain and works like a hologram with a high-speed move that influences the matter and the physical observations

Pancindiyas (five-sensed) are two kinds, those with mind and those without mind The rest of them are without mind *Pancindiyas* have *pajjatā* (completion) and *apajjatā* (non-completion) modes (S C Ghosal *Dravya-samgraha*) *Pajjatā* word is an adjective and *pajjati* is a noun

Pajjatā and *apajjatā* terms have particular application in the biological explanation offered by ancient Jain philosophers and scholars. They indicate the state of living beings with reference to full development or completion of physical features such as food in-take, body, senses, respiration, speech and mind, which are simultaneous processes but orderly developed In contrast, the absence of full development of these processes is non-completion The completions' and 'vitalities' in living beings are functional forms of energy due to metabolic activity Any loss of this functional energy leads to loss of life

Seven kinds of living beings from embodied to disembodied have been mentioned Later, scholars have counted only up to the statement of six-fold living beings This classification represents the early Jain philosophy of hylozoism thesis that all entities have life This view appears later in Greek thought Research in molecular biology confirms that simple unitary living cells preclude the possibility of earth, silicates, water, air and fire as being called living

The sixth category of the *indiyas* of the Jain system of living beings deals about *anindiya* (a-sensed, no-body-no-sense organs), which is further divided into two classes, *bādāra* (gross) and *suhumā* (subtle) based on the fact that they are subject to their functional capability of *aghāyiā* (non-obstructive) *nāma* (destiny-body determiner) -karma

Indiyānuvādena atthi eindiyā, vindiyā, ti-indiyā, caduindiyā, pancindiyā, anindiyā cedi - 33

In conformity with canons, there are *e-indiyā* (one sensed), *vindiyā* (two sensed), *ti-indiyā* (three sensed), *caduindiyā* (four sensed), *pancindiyā* (five sensed) and *anindiyā* (a-sensed) beings - 33

Q What is the meaning of *indiya* (sensed *indriya*)?
A. Since the inner self is referred to as Indra (Lord) due to its supreme power, it has been symbolized by the term *indiya*

Q How many kinds of *indiyas* are there?
A There are two kinds *davvendiya* (physical) and *bhāvendiya* (psychical) senses

Q What is *davvendiya*?
A When *niyatti* (internal-external structure. *nirvṛtti*) and *upakaraṇa* (auxiliary physical structure) configure into two-fold sensed body, it is called *davvendiya*

Q What is called *niyatti*?

A It is a sense formed due to fruition of specific sense-karma. There are two kinds of *niyatti* *bāhya* (outer structure) and *abhyantara* (internal structure)

Q What is called *abhyantara niyatti*?

A One who has the prescribed sense-organs like the eyes transforming into a shape by the transformation of pure soul space points equal to innumerable part of an *utsedangula* (a length unit) is called *abhyantara nivatti*

Q What is *bāhya niyatti indiya* (outer structured sense)?

A When prescribed position of senses in soul space-points gives rise to a structure of sense-*puggala* (mattergy), it is called *bāhya niyatti indiya* (outer structural sense) whose shape is like that of a lentil Likewise, sound-sense has the shape of barley tube, taste-sense has the shape of flat iron tool, smell-sense (nose) has *til*-flower shape, and touch-sense has an indefinite shape The *Mūlācāra* text also describes shapes of different senses sound-s (ear) is like a barley tube, sight-s has a shape of a lentil grain, taste-s is like a half-moon, smell-s is like a *til*-flower and touch-s has varied shapes

Q What is *upakarana* (auxiliary physical structure)?

A That which assists *niyatti* (specific sense-karma) with auxiliary physical structure is called *upakarana* It is of two types *bāhya* (outer) and *abhyantara* (internal) The first type assists in the forming of eye-lash and brows, and the latter type assists in the forming of the eye-ball

Q What is the definition of *bhāvendiya* (psychical sense)?

A The transformation of sense due to *laddhi* (power to perceive *labdhi*) and *uvaoga* (functional consciousness *upayoga*) is called *bhāvendiya*

Q What is *laddhi*?

A The *khāovasama* (destruction-cum-suppression) of *nānavarniya* (knowledge-obscuring) karma is called *laddhi*, on whose account physical sense-organ is formed.

Q what is *uvaoga* (*upayoga*)?

A The transformation of soul caused by *laddhi* (i e destruction-cum-suppression of knowledge-obscuring karma) is called *uvaoga* It means the soul with consciousness now tends towards knowable objects

Q *Uvaoga* is caused by *indiyas* and so, it is its fruit. In this case, can *uvaoga* be referred to as *indiya*?
A The property of cause brings effect, just as knowledge can be transformed into effecting the form of a pot, which, then, the form is itself called a pot. And as *uvaoga* is effective due to *indiyas*, it can justly be called so In other words, *uvaoga* can be called *indiya*

Q How many *indiyas* are there?
A *Indiyas* are five *phāsa* (touch *sparsa*) *indiya*, taste-sense, *gandha* (smell), sight and sound.

Q What are the objects of *indiyas*?
A Touch or touching, taste or tasting, sight or seeing and sound or sounding are the respective objects

Q What is the nature of each of the 'senses'?
A The nature of each sense is unraveled when the soul in each case separates itself from a specific karma through the medium of grasps When the soul grasps *phāsaeindriya* (touch-sense), it separates itself through a medium of *vīryāntarāya* (energy hindrance) as well as *āvarana* (concealment) and accomplishes *anagopanga nāma* (physique-making limbs and minor limbs) karma Likewise, when the soul grasps other 'senses' through such a medium, they are referred to respectively as taste-sense, etc

Similarly, causes for other senses are attributed to their respective karmic destruction-cum-subsidence and fruitions

Q What is *e-indiya* living being?
A A being which has only touch-sense is called *e-indiya* living being and it is of five *kāyiyās* (forms) *puḍhavi-kāyiyā* (earth-form), *āu-k* (water-form), *teu-k* (fire-form), *vāu-k* (air-form), *vanapphai-k* (flora-form) It is said in *PP* verse 169 that non-mobile or one-sensed beings possess only touch-sense Through this touch-sense organ, it knows, it sees, it enjoys food and it serves self and others

Q What is a *vi-indiya* (two-sensed) living being?
A The being, having only two organs of touch and taste is called *vi-indiya* Examples of *vi-indiya* living beings are conch, pearls and worms (of various types), etc

Q What is a *ti-indiya* (three-sensed) being?

A. The being, having only four organs of touch, taste and smell is called *cadu-indiva* Examples are bugs, ants, scorpion, ear-splitter, etc

Q What is a *cadu-indiya* (four-sensed) being?
A. The being with only four organs of touch, taste, smell and sight is called *cadu-indiya* Examples of four-sensed beings are mosquitoes, flies, spiders, butterflies etc

Q What is a *pancindiya* (five-sensed) being?
A The being, having only five organs of touch, taste, smell, sight and sound is called *pancindiya* Examples are animals, birds, humans, etc [celestials and infernal are also five-sensed living beings]

Q What is an *anindiya* (no-body-no-sense organs) being?
A The liberated being having no-body-no-sense organs) is *anindiva* That being is devoid of all the described five sense organs and therefore devoid of sense-operations This disembodied liberated being neither grasps objects through processes of apprehension, etc nor possesses sensual pleasures since that being has made already a *fait accompli* of supra-sensual infinite knowledge and bliss

PAJJATĀ AND APAJJATĀ
Completion and Non-Completion

In the Jain School of philosophy the word *pajjatā* (modification or change *Paryāya*) as employed by sage-philosopher Kundakunda (B C E 41-C E 44) in his Prākrit work *Pavayanasāra, gāhā* 1-49 (*Pravacanasāra*) refers to it as a function through which origination, destruction and permanence of the substance is seen Thus Jainism affirms that the existent is endowed with qualities or attributes and is accompanied by *pajjāya* (modification) and is coupled with origination, destruction and permanence "The soul as a conscious substance evolves into its qualities and modifications '[1]

Based on this theory of modifications, Jainism has identified that there could be *apajjāya* also Therefore categories of living beings, from a-sensed (*an-indiya*) to two-sensed (vi-indiya), three-sensed (*ti-indiya*), four-sensed (*cadu-indiya*) and five-sensed All of them with their varying attributes would therefore have been classed into *pajjatā* and *apajjatā* categories each acquiring or yet-to acquire a position or a state The *pajjatā* beings will have macro-body activity and the *apajjattā* have mixed-macro-body activity as we are told in aphorism 76

The definitions of *pajjatā* and *apajjatā* in Jainism do tend to give a minimal understanding of basic molecular biology

Pajjatā is that living being which is fully developed with *nāma* karma and that living being endowed with food intake, body sense, breath, speech and mind The *apajjatā* on the other hand is not endowed with these life processings

> ***Anindiyā duvihā bādāra suhumā.***
> ***Bādāra duvihā pajjattā apajjattā. Suhumā duvihā pajjattā apajjattā - 34***

> **There are two types of *anindiya* (a-sensed) living beings *bāyāra* (gross) and *suhumā* (subtle *sukṣma*), each of them is categorized further into two kinds. *pajjattā* (completioned) and *apajjatā* (non-completioned) - 34**

Q What is the definition of *bāyāra* and *suhumā* living beings?
A A *bāyāra* (gross) is one who has achieved fruition of *nāma* (destiny-body determiner)-karma, and a living that is contrast is a *suhumā*

Q What difference is there in *nāma*-karma of *bāyāra* and *suhumā*?

A In the *bāyāra*, living beings are capable of striking or obstructing other *puggala* (matter *pudgala*) bodies or entities In the *suhumā*, living beings are neither capable of striking or obstructing other *puggala* bodies or entities

Q What is the definition of *pajjatā* (completioned *paryāpti*)?

A The living being who has frution and completion of *nāma*-karma is *pajjatā*

Q How many *pajjatā* living beings are there?

A There are six types *āhāra-p* (food), *sarira-indiya-p*, *indiya-p*, *ūsāsa-p* (breathing *svāsocchvās-p*), *bhāsā-p* (speech) and *mānah* (mind)-*p*

Q What is the definition of *āhārapajjati*?

A It is the process wherein the living being with frution of *nāma* karma becomes capable of acquiring *puggala kandha* (aggregate of matter) and transforming it into solid and liquid groups The required time for the completion of this process beginning with the body nucleation is one *antomuhutta* (approximately 48 minutes *antarmuhūrta*)

Q What is the definition of *sarīrapajjati*?

A The acquisition of *puggala* energy to transform the food into three body parts like gross, etc , solid (hard like bones, etc) and liquid (blood, fat, semen, etc.) in one *antomuhutta* is known as *sarīrāpajjati*

Q What is the definition of *indiyapajjati*?

A The acquisition of *puggala* energy capable of distributing *puggala khandha* to shape sense organs is *indiyāpajjati* The process takes one *antomuhutta* At this stage, objects cannot be grasped since physical sense organs are absent.

Q What is the definition of *ūsāsa-pajjati*?

A The process of acquiring specific energy to inhale and exhale after the development of sense organs is *ūsāsa-pajjati* The time to realize the process is one *antomuhutta*

Q What is the definition of *bhāsā-pajjati*?

A The process of acquiring quasi-karmic *puggala* to transform into four speech variforms is called *bhāṣā-pajjati* The process takes effect following breathing development and the time to realize it is one *antomuhutta*

Q What is the definition of *mānah-pajjati*?

A The acquisition of *puggala* for mind variforms developing into energy that becomes source of memory and experience is *manah-pajjati*

All these six processes are simultaneous, but are of orderly development, beginning with the conception or birth

Q What is the difference between *pajjati* and *prāna* ('vitality)?

A A total and complete development of food intake, body structure and sense organ followed by breath, speech and mind is *pajjati* In contrast, *prāna* is the medium through which the embodied soul lives in the world *Prānas* are ten five sense organs, power of body, mind, speech, breath and *āu* (life-span) The processes have cause and effect relationship

Q It may be admitted that *panindiya, āu* (*āyus*) and physical strength can also be called *prāna*, as death is observed in absence of any one of them Breathing, mind and speech are not *prāna* because without them, life exists in *apajjtā* (non-completioned) state

A In absence of these three, no life is in *pajjatā* (completioned) state Therefore, there is no contradiction in presuming them as *prāna* It is said in *PP* verse 129 that *prāna* may be defined as those internal instruments that cause life in living beings, just as external *prāna* base a being as living

Q In that case, then, is there only a nominal difference between *prāna* and *pajjatā*?

A No, it is not correct, as there is difference of cause and effect The *prānas* are the effects of *pajjatis*

Q Then what is *apajjati* (non-completion)?

A The absence of full completion is *apajjati*, as opposed to 'completion '

NOTES

1 See Dr Jagdish P Jain Sādhak's paper "The Concept of Pajjāya in Jaina Metaphilosophy" in *Jinamañjari*, Vol 25, No 1, April 2002, Canada

SAṆṆI AND ASAṆṆI
Instinctive and Non-instinctive

Further exposition is made here about the two-sensed, three-sensed and four-sensed living beings having their *pajjatā* (completion) and *apajjatā* (non-completion) states, and also about pancindiya living beings which are both *sanni* (instinctive) and *asanni* (non-instinctive) in nature A *sanni* living being is endowed with the mind and an *asanni* is not The mind is said to be of two kinds - *davva* (physical *dravva*) and *bhāva* (psychical) The *davva*-mind type is formed after the fruition of the angopānga (limbs and minor limbs making)-karma and the bhāva mind type is called when the process of the purification of the mind becomes effective with *kāouvasama* (destruction-cum-suppression) of *virya* (potency) *antarāva* (obstructing) and quasi-sense-obscuring karmas The *davva*-mind has been defined as one which is like eight-petal lotus situated in the heart

Having defined the characteristics of these living beings, the exposition continues to state that all of them have been categorized further into *sanni* (instinctive)-*pajjatā* (completion), *sanni-apajjatā* (non-completion), *asanni* (non-instinctive)--*pajjatā* and *asanni apajjatā*

Based on the above expositional explications, it is then observed that one-sensed, two-sensed, three-sensed, four-sensed and five-sensed living beings have only the first *gunaṭṭāna* - *micchāṭṭhi* (wrong-faith) or have been found in only the first stage of purification

The definition of *pancindiya* has been further explained with reference to karmic base It is noted that they begin with the first stage of purification, *micchātthi* as regards to *asanni* (non-instinctive) and up to the fourteenth purification stage of *ayogi* (actionless)-*kevalin* (omniscient), who will have only physical senses and at this stage all psychical senses have been completely destroyed and whatsoever function of them are found

The definition of anindiya (a-sensed) living being is further explained and defined here, as that which has destroyed all physical and psychical karmas and therefore is referred at as *Siddha*

> ***V-indiyā duvihā pajjattā apajjattā. Ti-indiyā duvihā pajjattā apajjattā. Caurindiyā duvihā pajjattā apajjattā. Pancindiyāduvihā sannī asannī. Sannī duvihā pajjattā apajjattā. Asannīduvihā pajjattā apajjattā cedi - 35***
>
> **There are *vi*(two)-*indiya*, *ti*(three)-*indiya* and *cadu*(four)-*indiya* beings in *pajjattā* and *apajjattā* states; and *panindiya***

beings are both in *saṇṇī* and *asaṇṇī* states, which, in turn each has two types: *sanni-pajjattā*, *saṇṇi-apajjattā* and *asaṇṇī-pajjattā*, *asaṇṇi- apajjattā* - 35

Q. What are the definitions of *sanni* and *asanni* states?
A A living being endowed with mind is called *sannī*, and one who is not endowed with mind is called *asannī*

There are two kinds of mind *dravya* (physical) and *bhāva* (psychical), *dravya* mind is like eight-petal lotus situated in the heart due to the fruition of *angopanga nāma* (limbs and mini-limbs making) karma Purification of mind due to destruction-cum-suppression of *vīryāntarāya* (potency obstructing) and quasi-sense-obscuring karmas, is called *bhāva* mind

Q Why is mind not referred to as *indiya*?
A *Indiya* is an insignia of the embodied soul with an infinite power and yet the soul, due to karma bondage, is not able to use this power fully to know and grasp Sense has no power role in the manifestation of mind and hence, the mind is not referred to as *indiya*

E-indiyā vi-indiyā ti-indiyā caudrindiyā asannī-pancindiyā ekammi ceva micchāṭṭhi-t-thāne - 36

***E-indiya, vi-indiya, ti-indiya, caudrindiya* and *pancindiya asannī* beings have (or are found in) only in the first *guṇaṭṭāna, micchāiṭṭhi* - 36**

Q It is also stated elsewhere in the text that *e-indiya* beings have the second spiritual stage of *sāsana* (lingering)-*sammāitthi* How can this be justified on the basis of the above aphorism?
A It can be justified, as this text has contradicted the existence of the second stage in *e-indiya* beings

Q When there are contradictory statements like these, how can it be called canonical?
A The two contradictory statements cannot be called canonical Only one of them can be canonical

Q How, then, to decide which of these two statements is canonical?
A. We do not have any authentic source to learn about which of these two statements is canonical Hence, it is proper to mention both the statements

> ***Pancindiyā asaṇṇi-paṇindiyā-p-pahuḍi jāva ayogakevali tti - 37***
>
> ***Pancindiyā* beings begin from the first *gunaṭṭāna, micchāiṭṭhi* related with *asaṇṇi* (non-instinctive)-*pancindiyas* and up to the fourteenth *gunaṭṭāna, ayogi* (non-activity) - *kevali* (omniscient) - 37**

Q The physical or psychical senses with respect to *asanni* (non-instinctive)-*pancindiya* to *ayogi-kevali* beings warrant clarification If *ayogi-kevalins* have physical senses, there is a discrepancy since *apajjattis* do not to have all five physical senses (In other words, *apajjattis* would not be *pancindiya*) If they are *panindindiya* due to psychical senses, there will also be a discrepancy since omniscients have physical senses and not the psychical senses. Hence, can an *ajogi-kevali* be a *pancinindiya* being?
A The term *pancinindiya* here is intended with respect to psychical senses which have been totally destroyed with no function whatsoever and therefore, no discrepancy whatsoever in the case of an omniscient Hence, an *ajogi-kevali* is a *pancinindiya* being.

Alternatively, there is a karmic base for designating *ajogi-kevali* as *pancinindiya* being, as there is fruition of *nāma* karma and successive upward mobility in *gunattānas* consistent with the reduction process of various karmas

Q Who are the *pancindiya* class of beings?
A They are the beings who are commonly designated as five-sensed and their many sub-species such as parrots, etc , and are facilitated by *kāouvasama* (destruction-cum-suppression) *āvaraṇa* (obscuring) karmas

> ***Teṇa param aṇindiyā idi - 38.***
>
> **There are *anindiyā* (a-sensed) beings beyond *e-indiya* to *paṇcindiya* -38**

Q Who is an *anindiyā* (a-sensed) being?

A A living being upon complete destruction of all the physical and psychical karmas becomes an *anindiyā* He is called a '*Siddha*' or Liberated.

KĀYA MAGGAṆĀ
Activity Based Investigation Method

In the exhaustive study of the aspects of living beings, the Jains have dealt it with minute details both in their physical explanations and philosophical exposition In this section as such we find the categorization of living beings in accordance with the Āgamic authority described in various forms Accordingly the living beings are said to be in seven categories, embodied in *pudhavi-kāyiyā* (earth-form), *āu-k* (water), *teu-k* (fire), *vāu-k* (air), *vanapphai-k* (flora), *tasa-k* (mobile *trasa*), and *akāyiyā* (formless or liberated)-forms on the basis of Karma doctrine These living beings including the *thāvaru* (non-mobile *sthāvara*) category have the fruition of their respective *nā*ma-karma

All the first four category of living beings except the *akāyiu* are of two kinds, *bāvaru* (macro) and *suhumā* (micro) And the flora-bodied living beings are of two kinds - *patteya* (individual) and *sādhāruna* (common) The former kind is further described in two categories in terms of size, as macro and micro

The *akāya* (formless or liberated) is devoid of *nā*ma-karma and *thāvara* (non-mobile)

Their respective definitions have been described in question-answer fashion All these living beings are found in only the first stage *micchāitthi gunattāna*

The *tasa*(mobile)-bodied living beings are further studied under two modes, *pajjatā* (completioned) and *apajjatā* (non-completioned) Description of the seven categories of living beings noted earlier have been further dealt with their respective states of physical and psychical developments

> ***Kāyānuvādena atthi puḍhavi-kāyiyā, āu-kāyiyā, teu-kāyiyā, vāu-kāyiyā, vanapphai-kāyiyā, tasa-kāyiyā, akāyiyā cedi - 39***

> **In conformity with the *Āgama*, there are seven embodiments of living beings *pudhavi-kāyiyā* (earth-form), *āu-k* (water-form), *teu-k* (fire-form), *vāu-k* (air-form), *vanapphai-k* (flora-form), *tasa-k* (mobile-form *trasa*), and the *akāyiyā* (formless or liberated) - 39**

Q what is meant by *kāyānuvādena*?
A The word *kāyānuvādena* has been employed here by the author to mean 'in conformity with the Āgama '

Q. What is a *pudhavi-kāyiya* being?

A The body in the form of earth in its whole aspect is called *puḍhavi-kāyiya* (earth-form) being.

Q If so, living beings under karmic body activity cannot be *puḍhavi-kāyiyā* beings.

A Formally, they may be called *pudhavi-kāyiyā* beings Alternatively, they are those who have fruition of *nāma* karma of earth-body Similarly, the nature of *thāvara* (non-mobile *sthāvara*), water-form, etc beings should also be understood

Q Those *thāvara* beings are immovable (a derivative meaning of the term *thāvara*) So, why have they not been defined in this way?

A If this definition is accepted, the air, fire and water-form beings will have to be called mobiles as they are observed to be moving and not staying in one place It is only the derivative meaning of *thāvara* The word placed here is in the context of karma doctrine

Q What is the definition of *tasa* being?

A The mobile being who acquires mode of movement due to fruition of *nāma* karma of this particular state is said to be a *tasa* living being

Q The term *tasa* is a root derivative of the word *tras* It has the meaning of moving due to fear and so, *tasa* living beings are those who move because of fear

A This is not correct If this meaning is admitted, living beings in the womb, in the egg, or under intoxication or asleep may not be called mobiles Hence, *thāvara* or *tasa* living beings have been noted with respect to karma doctrine

Q The term *kāya* is defined as *puggala* (mattergic) mass accumulated due to the activity of the self-soul Do above definitions contradict this definition of *kāya*?

A No, there is no contradiction whatsoever when interpreted with respect to karma doctrine They are formally '*kāya*' due to fruition of *nāma*-karma of maturing soul of earth-body etc

Q Who is an *akāya* (formless or liberated) being?

A A liberated being is a disembodied being, devoid of *nāma* karma and mobility It is said in *PP* verse 203 that living beings become disembodied after freeing themselves of karma bond, through a fire of meditation The process is like the gold ore giving way to metallic form

under thermogenic operation whereby separation of both internal and external impurities takes place

> ***Puḍhavi kāyiyā duvihā bādarā suhumā. Bādarā duvihā pajjattā apajjattā. Suhumā duvihā pajjattā apajjattā. Āu-kāyiyā duvihā bādarā suhumā. Bādarā duvihā pajjattā apajjattā. Suhumā duvihā pajjattā apajjattā. Teu-kāyiyā duvihā bādarā suhumā. Bādarā duvihā pajjattā apajjattā. Suhumā duvihā pajjattā apajjattā. Vāu-kāyiyā duvihā bādarā suhumā Bādarā duvihā pajjattā apajjattā. Suhumā duvihā pajjattā apajjattā cedi - 40***
>
> **There are *duviha* (two) kinds of earth-form beings. *bāyarā* (macro) and *suhumā* (micro), each with two types - *pajjatā*and *apajjatā*. Also, *āu* (water), *teu* (fire) and *vāu* (air) form living beings have similar categories - 40**

Q What is the difference between *bāyarā* and *suhumā*?
A *Bāyarā* bodies interact or strike with each other while *suhumā* bodies are non-interactive or non-striking

> ***Vanapphai-kāyiyā duvihā patteya-sarīrā sādhārana-sarīrā. Patteya-sarīrā duvihā pajjattā apajjattā. Sādhārana-sarīrā duvihā bādarāsuhamā. Bādarā duviha pajjattā apajjattā. Suhamā duviha pajjattā apajjattā cedi - 41***
>
> ***Vanapphai-kāyiyā* (flora-form) beings are two types: *patteya* (individual) and *sādhāraṇa* (common). *Patteya*-forms are of two categories -- macro and micro, which are of *pajattā* and *apajjatā* modes - 41**

Q What is the definition of *patteya vanapphai-kāyiyā*?
A Flora with own individual or separate form or body is known as *patteya vanapphai-kāyiyā*

Q On the basis of this definition, could it be admitted that all the five types of *e-indiya* beings are *patteya-kāyiyā* beings?
A Yes, it is desirable to admit them as *patteya-kāyiyā* beings

Q Does this mean that *puḍhavi* (earth-form) beings, etc could also be qualified as *patteya-kāyiyā* beings?

A It is not necessary The *vanapphai-kāyıyā* beings are of two kinds, *patteya* and *sādhārana* as noted above Hence, they are qualified *patteya*-form beings, but there is no *sādhārana-kāyıyās* in the case of *pudhavı* (earth-form), etc , living beings

Q What is the definition of *sādhārana vanapphai-kāyiyā*?
A A non-*patteya* (non-individual) flora is defined as *sādhārana vanapphai-kāyıyā*

Q. Every living being individually bound with *orālıyā* (gross body *audārıka*)-karma Due to its *puggala* (mattergy)-maturing nature, it is instrumental in transforming *vagganā* (category of atoms, variforms *vargana*) into body shape It results in different effects in different types of beings How could these *orālıyā vagganā* (gross-form quasi-karmic aggregates) cause a single-form for many living beings?
A There is no contradiction *Puggalas* in association with akin living beings situated in the same place could form a single-form of the many It is a known fact that general results in a general effect

It is said in *PP* verses 192-97,The Āgama states that *sādhārana-kāya* (common-form)-beings have a common source for food and breathing Infinite time infinite beings die in *sādhārana-k* state Similarly, when *sādhārana-k* being is born, an infinite number of them is born Numerically, the body of a single *sādhārana-k* being could have a number of living beings equal to the number of liberated souls or to an infinite number of past beings

Q According to other canons, the *nigoya* (minute living being *nigoda*) being is said to be *pratiṣṭhita vanapphai* (hosted flora) What is the category of such a *vanapphai*?
A It has been included in *patteya* (individual) *vanapphai* (flora) *kāyıyā* (bodied) category

Q Which plants serve as substratum of *nigoya patteya vanapphai kāyıyāi*?
A Thuhar, ginger, radish, etc are substrata of *nigoya patteya vanapphai kāyıya*

***Tasa-kāyiyā duvihā pajjattā apajjattā* - 42**

***Tasa-kāyiyā* (mobile-body) beings are *duvihā* (two): *pajjatā* (completioned) and *apajjatā* (non-completioned) - 42**

Q 'Are *tasa-kāyiyā* (mobile-body) beings macro or micro?
A *Tasa-kāyiyā* beings are only macro type, they are not micro. It is said in *PP* verse 198 that there are living beings with two, three, four and five senses

> ***Paḍhavi-kāyiyā āu-kāyiyā vāu-kāyiyā teu-kāyiyā Vaṇapphai-kāyiyā ekkammi ceya micchāi-ṭ-thiṭṭhaṇe - 43***

> ***Paḍhavi* (earth), *āu* (water), *vāu* (fire), *teu* (air) and *Vanappha* (flora)-form living beings have (or are found in) only the first *gunaṭṭāna, micchāiṭṭhi* - 43**

Q *Micchāitthis* (wrong-faithed) are defined as those who have no faith in *Āptas* (attained Ones), the Āgamas, the Reals and realities The propensity to have faith in the trustworthy issues is there only when one has knowledge of non-perceptive issues or entities In view of this the earth-form etc beings which lack knowledge and devoid of faith in *Āptas*, the Āgamas, the Reals, could be called *micchāitthis*' ?
A There is no contradiction to assume the existence of *micchāitthi* in *padhavi-kāyiyā* (earth-form), etc beings with independent knowledge Alternatively, there is a possibility of existence of the seven varieties of *micchaṭṭa* (wrongness) - absoluteness, doubt, idiotic, obstinate, reverential, inherent and reverse in *paḍhavi-kāyiyā* etc beings *Thāvara* (non-mobile) beings are born with these sevenfold wrongness

Q As already stated with reference to senses (aph 36), *e-indiya* and *vigalendiya* (deficient-sensed *vikalendriya*) beings are *micchāitthis* This makes one to think that *pudhavi-kāyiyā* etc beings have only *micchāiṭṭhi gunaṭṭāna* Therefore, is it necessary to have aphorism 43 ?
A The aphorism is necessary for the benefit of insipid individuals who lack knowledge about senses in *puḍhavi-kāyiyā* etc beings Also it is necessary to have recollection

> ***Tasa-kāyiyā vi-indiyā-p-pahuḍi jāva ayogi-kevali tti - 44***

> ***Tasa-kāyiyā* (mobile-bodied) beings beginning with that of *vi-indiya* will have the first *guṇaṭṭāṇa, micchāiṭṭhi* and up to the fourteenth, *ajogi-kevali* - 44**

Q Who is a *thāvara* (non-mobile) being?
A An *e-indiya* being is a *thāvara*

Q This aphorism does not mention this point How could one know that *e-ındıya* being is a *thāvara*?
A It ıs mentioned that *vı-ındıyā* etc beings are *tasa* (mobıle)-*kāyıyā*-(bodied) Naturally, this ımplies that *e-ındıyā* being ıs *thāvara*

Bādara-kāyiyā bādar-e-ındıyā-p-pahudi jāva ajogı-kevali tti - 45

Beginning from *e-ındıya* (wrong-faith) up to *ajogı-kevalı gunaṭṭāna* living beings are *bāyara* (macro) - 45

Q It has been said ın aphorısm 40 that from earth-form to flora-form beıngs are *bāyara* as well as *suhamā* Then what ıs the purpose of ıncluding *bāyara-e-ındıya* ın thıs aphorısm?
A It ıs ıncluded to embody *patteya* (ındıvıdual) *vanapphaı*-(flora-)-*kāyıyā* (forms) and therefore, ıt ındıcates that *patteya vanapphaı-kāyıyā* are of *bāyara* state Thus, ıt necessıtates ıts ınclusıon

Q Since macro-ness of the above categorıes ıs dırectly perceıved, why ıts ınclusıon?
A The aphorısm not only ındıcates that these beıngs are only macro, but also reaffirms and remınds that they are not mıcro

Ten param-akāyiyā cedı - 46

Beyond the *tasa* (mobile) and *thāvara* (non-mobile) *kāyıyā* beıngs, there are *akāyıyā* (body-less) beings - 46

Q Who ıs an *akāyıya* beıng?
A The *moksı* (lıberated) ıs an *akāyıya* who has no physıcal body and hence no actıvıtıes

Q The word *ıtı* ıs sufficıent to ındıcate the end of an aphorısm Why ıs, then, there ıs an addıtıonal word *ca* (headıng of a topıc)?
A *Ca* ındıcates the end of topıc, the ınvestıgatıon door on embodıment, here reaches the end

★★★★★

JOGA MAGGAṆA
Activity Based Investigation

The investigation method to further classify living beings has been focussed on the kind of their activities In Prākrit language, the word *joga*, the abstract noun, means activity along with its force in the realm of karma bondage *Jogi* is common noun The word *ajoga* is the opposite of *joga* Their respective equivalents in Sanskrit are *yoga* and *ajoga*

In Jainism, three types of activities have been enumerated, under which living beings have been further classified The three activities are -- *manajoga* (mental activity), *vacijoga* (vocal activity) and *kāyajoga* (physical or body activity) Their definitions, characteristics and attributes have been elaborated in the presentation.

Jogānuvādena atthi manajogī vacijogī kāyajogī cedi - 47

In conformity with the Āgama in reference to '*joga*' (activity), there are three kinds of living beings· *mana* (mind)-*jogī*, *vaci* (vocal)-*jogī* and *kāya* (body)-*jogī* - 47

Q Why are two words *ca* and *iti* used in this aphorism?
A The word *iti* indicates the ending of an aphorism while *ca* indicates collocation in order to express that there are only three such activities

Q What are the definitions of *man-joga*, *vaci-j* and *kāya-j*?
A *Man-joga* is that effort which brings psychical mind into being *Vaci-j* is that effort or action which produces speech *Kāya-j* is that effort which leads the body to physical activity

Q Does the propensity of these activities occur simultaneously or not?
A Definitely does not occur simultaneously If one admits these threefold activities of soul simultaneously, then there would be no activity at all

Q In some cases, these threefold activities are observed simultaneously?
A. In some cases, it may be so Effort for these activities can never be simultaneous since the Āgamas do not mention in that way.

Q The effort always follows intelligence and *man-j* precedes intelligence Is *man-joga* concurrent with other activities?
A It is not The cause and effect are always sequential

Ajogi cedī - 48

There are also living beings without activity - 48

It is said in *PP* verse 243 that they are Jinas, who have no activity but infinite potency that is neither associated with auspicious nor inauspicious activities which cause *pāva* (demerit *pāpa*) and *punna* (merit *punya*)

> ***Manajogo cauvviho, saccamanajogo mosamanajogo saccamosa-manajogo asaccamosa manajogo cedī - 49***
>
> ***Manajogo* is *cauv* (four) *viho* (kinds)· *sacca* (truth. *satya*), *mosa* (non-true or false *mṛṣā*), *sacca-mosa* (true-cum-false), and *asacca-mosa* (non-true-cum-non-false) - 49**

Q. What are the definitions of sacca (truth), mosa (false), sacca-mosa (true-cum-false) and asacca-mosa (non-true-cum-non-false) of manajoga?

A *Sacca manajoga* is the activity the mind is engaged in true entities or reals and the opposite of this is *mosa manajoga* The activities that arise from them are *saccamosa manajoga* It is said in *PP* verse 218 that *sacca-manajoga* is defined as that which engages itself in true entities and modes of existence The opposite of this is *mosa manajoga* *Sacca-mosa manajoga* is due to the propensity of *sacca-mosa-mana* (true-cum-false mind) The propensity that is different from that of *sacca-mosa-mana* (true-cum-false mind) is *asacca-mosa manajoga* (non-true-cum-non-false mental activities)

Q Do the combination of true and false *manajogo* produce *asacca-mosa manajoga*?

A No, it is not correct The combination of these activities leads to a third kind called *saccamosa manajoga*

Q Then, how is the fourth kind of mental activity different from others?

A Vocal activity is endowed with propensity of the mind, preceded by its activity, causes true speech Also caused in similar fashion are false and true-cum-false speeches Thus the *asaccamosa manajoga* is different from other three types

Q What is the flawless meaning of *asacca-mosa manajoga*?

A A dual mind is engaged in both true and false activities An *anubhaya* (non-dual) mind is mostly definitive and decisive It is said in *PP* verse 219 that mind not associated with either true or false is called *anubhaya* (non-dual)-*mana* (mind) and its propensity is called *aṇubhvamanoyoga* (non-dual mental activity)

> ***Maṇajogo saccamaṇajogo asaccamosamanajogo saṇṇi-micchāiṭṭhī-p-pahuḍi jāva sajogikevali tti - 50***
>
> **The general *mana, saccamana and asaccamosamana joga* are found in *guṇaṭṭāṇa* beginning from the first *saṇṇi-micchāiṭṭhi* (instinctive wrong-faith) up to thirteenth, *sajogi-kevali* (dynamic omniscient) - 50**

Q From where does this general *manajoga* arise?

A Commonly arises from the mental activity found in the four *sacca, mosa sacca-mosa* and *asacca-mosa* conditions

Q What is the commonality here?

A Commonality is the similarity of mind common to all mental activities

Q Do the words of omniscient create doubt and indecision among his listeners?

A Two factors are doubt and indecision Infinite entities and absence of *khaya-uvasama* (destruction-cum-suppression) of *nāṇāvarana* (knowledge-obscuring) karma are possible causes of doubt and indecision

Q Words of the Jinas are non-lettered and hence, their sound is in only one-form. Would truth and *anubhaya* (non-duality), then, become two-forms?

A Words of the Jinas are lettered and *not non-lettered* and they always referred to the word *syat* (in some respect)

Q If the words are lettered, are they in the form of a single language, or in the form of all languages

A There is no contradiction, it being in the form of all languages, with rows of orderly letters for the easy understanding for all living beings

Q How could this language, then, be in the form of sounds?
A The words of the Jinas are not only in the form of a specific language, but also in the form of sound

Q Since the omniscient has *atindiya nānā* (supra-sensual knowledge), is there mind?
A Omniscients do possess physical mind

Q If it is admitted that the omniscient possess physical mind, would it be functioning one?
A Since there is no *khaya-uvasama* (destruction-cum-suppression) of knowledge, functioning of the mind in an omniscient is absent However, there is an effort to cause the physical mind since there is no obstructing agent

Q When there is an effort to cause physical mind in an omniscient, why does it not perform its function?
A Assisting cause of knowledge to mind is due to absence of karma, destruction-cum-suppression It is the functionless nature of the physical mind of an omniscient

Q When there is no existence of psychical mind in an omniscient how could there be *sacca* (true) and *anubhaya* (non-dual) speech?
A This two-fold speech of the mind in an omniscient is formally stated They are respectively due to engagement of mind in true entities or Reals and true and false mental activities having doubts and indecision.

> ***Mosamanajogo saccamosamaṇjogo saṇṇi-micchāiṭṭhi-p-pahuḍi jāvakhīṇa-kasāya-vīyarāya-chadumatthā tti - 51***
>
> **False and true-cum-false mental activity are found in purification stage beginning with instinctive wrong-faith up to *khīṇa-kasāya* (passions-destroyed) -*vīyarāya* (detached) *chadumattā* (non-omniscient) - 51**
>
> ***Vacijogo cauvviho-saccavacijogo, mosa vacijogo, saccamosavacijogo asaccamosa-vacijogo cedi - 52***
>
> ***Vacijoga* (vocal activity) has *cauv* (four) *viho* (kinds): *sacca* (true), *mosa* (false), *sacca-mosa* (true-cum-non-true or dual) and *asaccamosa* (non-dual or non-true cum-non-false) - 52**

Q Why an identical nomenclature for *vaci* (vocal) and *mana* (mental) activities?

A It is because speech originates from four types of mental activities, and hence, the nomenclature It is said in *PP* verses 220-221 propensity caused due to tenfold true speech is called *saccavaci-j* (true vocal activity) and the reverse is *mosavoci-j* (non-true vocal activity) *Saccamosa vaci-j* (dual vocal activity) is the result of true and false speech The opposite is *asaccamosa vaci-j* (non-dual) Thus, speech or language of *asanni* (non-instinctive) and language of calling etc of *sanni* (instinctive) beings is non-dual in nature

> ***Vacijogo asaccamosa-vacijogo vi-indiyā- p-pahuḍi jāva sajogi kevali tti - 53***
>
> **[General] and *asacca-mosa vaci-j* (non-dual vocal activity) are found in *gunaṭṭānas* beginning from the first, *di-indiya* beings up to thirteenth, *sajogi* (dynamic) *kevali* (omniscient) - 53**

Q It is stated earlier that non-dual speech arises out of non-dual mind If so, how to explain non-dual speech in *di-indiya* (two-sensed) beings which are said to have no mind?

A It is not an absolute rule that all speech will arise through mind only If it is so concluded omniscient will have no psychical mind and, hence, will have no speech

Q *Vigalindiya* (sense-deficient) beings devoid of mind cannot achieve knowledge and so, would there be speech without knowledge?

A It is not an absolute rule that knowledge arises only due to mind. If so concluded, it means that knowledge will not arise from all senses It is also not correct to say that mind is an auxiliary cause of sight-sense etc , since knowledge assisted by soul arises from all senses

Q Does knowledge arise only through mental activity in the case of mind-endowed beings?

A If this is admitted, there will be discrepancy with reference to omniscient (who is said to have no mind)

Q Is it then that a mind-endowed being will have *khaya-uvasama* (destruction-cum-suppression) knowledge due to mental activity only?

A Yes, it is correct

Q If it is so, how the earlier statement 'speech arises due to mental activity' is consistent?
A This statement has been made under the formal consideration that mental knowledge is mind

Q. How is that the speech of *vigal* (sense-deficient)-*indiya* being is *asacca-mosa* (non-dual)?
A Since the speech of such beings is due to indecisive form of knowledge, it is *asacca-mosa*

Q Why it is said that the speech of *vigalindiya* being is due to indecision when actually there is decision in speech-sound form?
A One is not in a clear position about the sense of *vigalindiya* speech Hence, it has been said that it is due to indecision

> ***Sacca-vacijogo sannimicchāṭṭhi-p-pahḍi jāva sajogikevali tti - 54***
>
> ***Saccavaci-j* (true vocal activity) is found in the first *gunaṭṭāna*, *sannimicchāiṭṭhi* (instinctive wrong-faithed) up to the thirteenth, *sajogi kevali* (dynamic omniscient) - 54**
>
> ***Mosavacijogo saccamosa vacijogo sannimicchāiṭṭhi-p-pahḍi jāva khinā-kasāya-vīyarāya chadumatthā tti - 55***
>
> ***Mosa* and *sacca mosa vaci joga* begin from first *gunaṭṭāna sannimicchāiṭṭhi* up to *khina-kasāy-vīyarāya* (passionless-detached) *chadumattha* (non-omniscient) - 55**

Q How could the speech of *vīyarāya chadumattha* be untrue?
A Because, ignorance, cause of false speech that could continue up to the twelfth *gunaṭṭāna*, has been attributed to them It is for the same reason dual vocal activity has also been indicated there

> ***Kāyajogo sattaviho-orāliya-kāyajogo, orāliya-missa-kāyajogo, veuvviya-kāyajogo, veuvviya-missa-kāyajogo, āhārakāya-jogo, āhāra-missakāyajogo, kammaiya-kāyajogo cedi - 56***
>
> ***Kāyajogo* (body activity) has *satta* (seven) *viho* (types): *orāliya* (macro physical body. *audārika*), *orāliya-missa* (macro mixed physical body), *veuvviya* (proteable or polymorphic) and *veuvviya-missa* (proteable mixed), *āhāra***

(translocation-body), *āhāra missa* (mixed translocation-body) and *kammaiya* (karmic) body activities - 56

Q What are the definitions of *orālıya* (macro) and *orālıya-missa* (macro mixed) activities?

A *Orālıya-kāyajoga* (*audārıkāyayoga*) is the effort that causes vibrations in space points out of body energy *Orālıya-missa-kāyajoga* is the effort that causes vibrations in the space points due to energy derived from physical and karmic body aggregates *PP* verses 210-231 give a similar description There are many synonyms of the word *udāra* (physical), all meaning largeness The body produced in large and tangible form is physical body, and the activity of the body until completely developed is *orālıya-missa-kāyajoga* (macro mixed physical body activity)

Q What are the definitions of *veuvvıya* (protean) and *veuvvıya-missa* (protean mixed) body activities?

A *Veuvvıya-kāyajoga* is the effort that causes vibrations from a protean body *Veuvvıya-missa-kāyajoga* is by the energy borne out due to protean aggregates and karmic substances It is said in *PP* verses 232 and 234 that protean body is empowered with many attributes and prodigies. When the protean body is not fully and completely developed, it is called *veuvvıya-missa-kāyajoga (*mixed protean body activity)

Q What are the definitions of *āhāra* (translocation-body) and *āhāra missa* (mixed nourishment) body activities?

A *Āhārakāya-joga* is that through which soul receives fine energies This body has a length of one *hasta*, H (1 H = 1 5 ft = approx 46 cm) Its color is conch-like white and has a symmetrical configuration Because of its fineness, it neither collides nor burns or pierces while moving like a protean body The energy produced by *āhāra-joga* in association with karmic aggregates is *āhāra-missakāyajoga* It is said in *PP* verses 239-40 that *āhāra-joga* is found in ascetic stage (sixth) who goes to an omniscient to clarify and clear his doubts about Āgamic thought and achieves greater knowledge When *āhāra-joga* is not fully developed, it is *āhāra-missakāyajoga*

Q What is *kammaiya-kāyajoga* (karmic body activity)?

A. Karmas are the karmic body, with eight types of aggregates Karma in this context should be taken to mean physique-making karmic body and hence, karmic body activity Thus, vibrations of soul space points

due to energy of a single karma species without other body aggregates is *kammaiva-kāyajoga* It is said in PP *verse* 241 that aggregate of eight karmas is called karmic body It may also be defined as that body which is due to fruition of physique-making karma This karmic body activity lasts for one, two or three *samayas* (smallest unit of time) only

> ***Orāliya-kāyajogo orāliyaamissa-kāyajogo tirikkhā-maṇussāṇam - 57***
>
> ***Orāliya-kāyajoga* (physical body activity) and *orāliya missa-kāyajoga* (mixed-physical body activity) are present in *tirikkhā* (sub-humans) and *manussā* (humans) - 57**
>
> ***Veuvviya-kāyaogo veuvviyamissa-kāyajogo deva-neraiyānam - 58***
>
> ***Veuvviya-kāyaoga* (protean body activity) and *veuvviya missa- kāyajoga* (mixed protean body activity) are present in *deva* (celestials) and *neraiyas* (infernal) beings - 58**

Q *Tirikkhā* (sub-humans) and *manussā* (humans) are also said to be of *veuvviya-kāya* (protean body) How would this statement be validated?
A *The orāliya* (physical) body is of two kinds protean and non-protean It is the protean physical body which has been stated for sub-humans and humans This is found in celestials and infernal only

> ***Āhārakāyajogo āhāra missa-kāyajogo sanjadāna-middhipattānam - 59***
>
> ***Āhārakāyajoga* (translocation-body activity) and *āhāra missa-kāyajoga* (mixed-translocation- body activity) are present in the sixth *sanjadā* (restraint) purification stagers endowed with prodigies only - 59**

Q. The types of prodigied restrained beings indicated here are *āhāraka* (translocational) or *veuvviya* (protean *vikriyāka*) In the first case, there is a logical see-saw flaw as they cannot be admitted as endowed with prodigy until they acquire *āhāraka* body activity Until endowed, there cannot be *āhāraka* prodigy Similarly, protean body beings do not achieve prodigies simultaneously If this is admitted, those endowed with *āhāraka* prodigy should also have telepathic knowledge, which the Āgamas contradict

A There is no flaw in the first case as they are endowed beings Specifically restrained beings only acquire this prodigy

Alternatively specific energy of *āhāraka* body is due to specific restraint. Thus, there is no flaw of see-saw in this case Similarly, there is no flaw in the second case, as there is no rule contradicting simultaneity of prodigies The Gaṇadharas are endowed simultaneously with seven prodigies

Q Is there a contradiction in the occurrence of telepathic knowledge with *āhāraka* prodigy?
A There may be such a contradiction, but it cannot be admitted as logic does not contradict the simultaneous existence of other prodigies along with *āhāraka* prodigy It will lead, otherwise, to canonical chaos

> ***Kammaiya-kāyajogo vigghagai-samāvaṇṇāṇam kevalīnam va samugghādagadāṇam - 60***
>
> ***Kamma* (karmic) *kāyajoga* (body activity) is found in beings under *vigghagai* (trans-migration) and *samugghāda-gadāṇam* (karma projecting omniscient) - 60**

Q What is the definition of *viggahagai* (trans-migration *vigrahagati*)?
A The transmigration motion of body after death to acquire new living body is *vigghagai* Alternatively, *viggaha* also means obstruction to acquire quasi-karmic mattergies The fact is that worldly being always receives karmic and quasi-karmic mattergies while living During the transmigration, no quasi-karmic mattergies but only karmic are received Thus, it may also be defined as that motion during which there is obstruction to acquire quasi-karmic mattergies

The *Āgama* notes four types of *vigghagai*, motion from one destiny to another motions of arrow, hand-throw, plough-shape and kine urination The first motion is straight without any bends, takes one *samaya* to complete the motion Other three are curved or with bends, hand-throw type with one bend takes two *samayas*, plough-shape type with two bends takes three *samayas* and kine urination type with three curves has four *samayas* to complete the motion. The karmic body activity is found only in the first three types of motions -- arrow, hand-throw, plough-shape

Q. Why motion has a maximum of three bends only?
A. Rows of space points in high and low or oblique directions situated in the middle of the universe are called *srenis* (series). Living beings during motion follow these series of space points, and hence, they take curved motion also, and more over, there is no destination which require more than three bends to reach. No more than three bends are required to reach the destination.

Q. What is a *samugghāda- gadāvanna* (karma projecting) omniscient?
A. The gradual decrease of time and depth of karma bonding is *udghāta*. The process of karma destruction in right manner is *samudghāta*. The omniscient undertaking this karmic projection process is known as *samudghāta-gata* omniscient.

Q. It is to be noted whether projection process in an omniscient is with a cause or without a cause. It cannot be without cause, otherwise, it will make liberation of omniscient possible with projection process only. This cannot be so, as it will contradict the Āgama, which specifies a maximum of twenty omniscients, would be undergoing the process during a period of two to nine years. Hence, there would be no *samudghāta* without a cause.

The projection with cause is also not tenable. If it is said that dissimilarity in the duration of three non-destructive and lifespan karmas may be the cause of their projection, it is also not correct. Because, the Āgama states that all karmas do not have similar positions in the last stage of twelfth *gunattāna*. Thus, there is possibility that all omniscients may undergo *samudghāta* process.
A. Noted saint-scholar Yativṛṣabha opines that all omniscients attain liberation with *samudghāta* only, as there is no similarity in the duration of non-destructive karmas in the final moments of twelfth stage. Some scholars noting rule of twenty omniscients undergoing *samudghāta*, point out that some omniscients would undergo *samudghāta* and some would not.

Q. Which omniscients do not undergo *samudghāta* process?
A. Only those whose worldly life is the same as the duration of three *aghāi* (non-destructive *aghātiya*) karmas like *vedaniyā*, etc., do not undergo *samudghāta*. The rest would undergo *samudghāta*.

Q. What are the causes of termination of worldly life?

A There are several causes· scriptural knowledge and faith in it; omniscient *samudghāta*, and similar volition These factors, however, are not there in all living beings All living beings do not have the same duration in their three *aghāi* (non-destructive) and *āu* (life-span) karmas Many living beings equalize the duration of their karma with their life-span karma without *samudghāta* and some with *samudghāta* The final termination takes place only after crossing the ninth *gunattāna*

Q Would there be no final termination of worldly life if all living beings have similar volitions?
A Despite the fact of similar volitions in living beings, the final termination of worldly life takes place due to specific auspicious volitions at the time when *āu* karma has an *antomuhatta* (48 minutes *antarmuhārta*) duration only

Q Not many [Jain theologians or philosophers] have explained the final termination of worldly life in this way Then, why this explanation cannot be taken as contradictory to canons?
A The contradiction may be looked with respect to [these theologians or philosophers] who follow this text exclusively with reference to time interval of two to nine years in the case of *sajogis*

Q There is a canonical proclamation which points out that once omniscience is achieved life-span is to last only six months for liberation, and others may attain liberation with or without projection Why this proclamation is not accepted?
A Because of lack of canonical or logical support. Moreover, it is stated that liberation without projection should be under equal duration of *nāma*, *goṭra* and *vedanīya* karmas with that of the duration of *āu* karma The other living beings attain liberation with projection only

This statement cannot be taken as the cause for undergoing or not undergoing projection because there is contradiction between the sameness of duration through similar volitions and duration of *āu* karma The reason for this is that minimum duration of three non-destructive karmas of all living beings is found to be equal to the innumerableth part of *paliovama* (*palyopama*) of years at the final moment of twelfth *gunaṭṭāna* while *āu* karma may have longer larger time unit Therefore, of disputed statement in all probabilities appears to be incorrect and unjust.

Q. The sacred scriptures are not subject to logic, and therefore, not appropriate to contradict the above statement

A. It is not definite whether these statements are scriptural However, if they are proven to be scriptural, they may be admitted.

> ***Kāyajogo orālıya-kāyajogo orālıya missa-kāyajogo e-indiya-p-pahuḍi jāva sajogikevali tti - 61***
>
> ***Kāya* [general], *orālıya* (physical) and *orālıya missa* (physical-mixed) body activities are found from *e-indiya* up to *sajogi kevali gunaṭṭāṇa* - 61**

Q This aphorism indicates that there will be mixed body activity even in fifth stage of partial restraint and up to the twelfth stage

A As aphorism 76 states that *orālıya missa* body activity is found only in *apajjattā* (non-completioned) beings, the above possibility does not arise

> ***Veuvviya-kāyajogo veuvviyamissa-kāyajogo sanni-micchāi-ṭṭhi-p-pahudi jāva asanjadā-sammāi-ṭ-thi tti - 62***
>
> ***Veuvviya* (protean) and *veuvviyamissa* (mixed protean) body activities are found from *saṇṇi micchāiṭṭhi* (instinctive wrong-faith) up to *asanjadā sammāiṭṭhi* (non-restrained right-faith) - 62**

Q According to this aphorism, *veuvviya missa kāyajoga* (protean mixed body activity) has to be admitted in the third *gunaṭṭāna*

A As to be noted later in aphorism 83, *pajjatā* (completioned) beings as a rule are in the third *gunaṭṭāna*, *micchāsammāitthi* (right-cum-wrong-faith) and also, as aphorism 77 notes, living beings with *veuvviya missa kāvajoga* (mixed protean body activity) are in *apajjatā* (non-completioned) state These aphorisms therefore indicate that there is no *veuvviya missa kāyajoga* in the third *gunaṭṭāna*

> ***Āhārakāyajogo āhāra missa kāyajogo ekkamhi ceva pamatta-sanjadāṭṭhāne - 63***
>
> ***Āhārakā* (translocating-body) and *āhāra missa* (mixed translocating-body) activities are found *ekkamhi* (in only one *ṭṭāṇa*), the sixth *gunaṭṭāna* of *pamattā sanjadā* (non-vigilant restrained) - 63**

Q Why is there no *āhārakā* activity in the seventh *gunattāna*?
A It is because *apamattā sanjamā* (vigilance restraint) being is different from *sanjamā pamattā*

Q What are the efficient causes for *āhārakā* activity?
A The cause is *pamattā* (negligence) and its activity would not be there in an *apamattā* (vigilant) being.

> ***Kammaiya-kāyajogo e-indiya-p-pahuṇi jāva sajogi-kevali tti - 64***

> **Karmic body activity is found from the first *gunaṭṭāna*, *e-indiya* being up to the thirteenth *gunaṭṭāna* of *sajogi-kevali* - 64**

Q Does this aphorism indicate that there would be karmic body activity beginning with *desviraya* (partial *desavirata*) up to *khina kasāya* (passionless) *gunattāna*?
A It is said later in aphorism 90 that as a rule that living beings in *sanjadāsanjadā* and *sanjadā* (partial and total restraint) stage become *pajjatta* This indicates that there is no karmic body activity in these *gunaṭṭānas* *Pajjattā* beings also do not have karmic body activity, except in the ones in extrication process

Q Why is there no karmic body activity among *pajjattās*?
A Because, there is no transmigration motion in them So, no karmic body activity (see also aph 60)

Q As gods and *vidyādharas* have *viggahagai* (transmigration motion) with bends, do they have karmic body activity?
A Yes, living beings after death transmigrate with curved motion to acquire a new body and hence, *kāyajoga* is there

> ***Maṇajoga vacijogo kāyajogo sanṇi-micchāiṭṭhi-p-pahuḍi jāva sajogikevali tti - 65***

> **The mental, vocal and bodily activities are found in living beings beginning with *saṇni micchāiṭṭhi* (instinctive wrong-faith) up to *sajogi kevali gunaṭṭāna* - 65**

Q *Kāyajoga* is observed in *e-indiya* living beings also. Then why it is said to start from *sanni micchāitthi pancindiya* beings?
A Here, *kāyajoga* is to mean that which does not occur without either *mana* or *vaci jogas* (mental and vocal activities) That is why it has been qualified with the term *sanni* (instinctive) *pancindiya* ones'

> ***Vacijogo kāyajogo vī-indiya- p-pahuḍi jāva asanni-pancindiyā tti - 66***
>
> **Vocal and body activities are found in the living beings beginning with *di-indiya* up to *asanni pancindiyā* (non-instinctive five-sensed ones) - 66**

Q Does the statement of this aphorism stand scrutiny since both vocal and body activities are also found in the other *sanni* (instinctive) beings?
A The higher living beings have all the three activities But, both vocal and bodily activities are observed only up to *asanni* state

> ***Kāyajogo e-indiyāṇam - 67***
>
> **There is bodily activity in *e-indiya* beings - 67**

The special meaning is that *e-indiya* (one-sensed) beings have only body activity Body and vocal activities begin with *di-indiya* (two sensed) ones up to *asanni pancindiyā* (non-instinctive five-sensed) beings Other living beings have all the three activities

> ***Manajogo vacijogo pajjattānam atthi apajjattānam natthi - 68***
>
> **Mental and vocal activities are found only in *pajjattis* (ccompletioned beings) and not in *apajjattis* (non-ncompletioned beings) - 68**

Q Is there any contradiction in the view that *apajjattā* state has mental and vocal activity, in relation to destruction-cum-suppression of karma level?
A Yes, destruction-cum-suppression of karma has relation with reference to activities of mind and speech

Q Since *pajjatti* has only one activity at a time, could there be simultaneously two activities?
A There is this possibility despite the fact that it will have one activity at any intended time Alternatively, it can be said that the other two activities exist in a capacitate form

Kāyajogo pajjattānam vi atthi apajjattānam vi atthi - 69

Body activity is there in *pajjattis*, it is there in *apajjattis* also - 69

Cha pajjattīo, cha apajjattīo - 70[1]

There are six *pajjattīs* (completions *paryaptis*) and six *apajjattīs* (non-completions) - 70

Sanni-micchāi-tthi-p-pahudi jāva asanjadā-sammāi-ṭ-ṭhi tti - 71

***Pajjatti* state is found from *sanni-micchāiṭṭhi* (instinctive wrong-faith) *pancindiya* (five-sensed beings) up to *asanjadā* (non-restrained) - *sammāiṭṭhi* (right-faith) stage - 71**

Q Does this mean that third stage *sammāmicchāitthi* will also have all six *pajjattis* (completions)?
A As there is no non-completion period in the third stage, all the six *pajjatis* are there

Q Why is there no six *pajjattis* beginning from the *desaviraya* (partial restraint *desavirati*) *gunaṭṭāna*?
A Since full development takes place only during the last *samaya* of *apajjattā* condition, full development of six *pajjattis* is not there in fifth or higher *gunattānas* It occurs only up to the fourth *gunattāna*

Panca pajjattīo, panca apajjattīo - 72

There are five *pajjattīs* (completions) and five *apajjattīs* (non-completions) - 72

Q Since six *pajjattis* have been enumerated earlier (in aphorism #72), why it is repeated again?
A This is to state and show that some living beings have six *pajjatis* while some have only five

Q In that case, which are these five *pajjattis*?
A Of the stated six, the mind has been excluded here from any consideration

Vi–indiya-p-pahuni jāva asanni-pancindiyā tti - 73

The five *pajjatis* beginning in *vi-indiya* (two-sensed) up to *asanni-pancindiya* (five-sensed non-instinctive) are found - 73

Q The function of the mind is knowledge Since *vikalendiyas* (sense-deficient) beings also have knowledge, are they devoid of mind?
A The observable knowledge with reference to functioning of mind in *vikalendiya* beings is unproven and untrue

Q Is knowledge the function of the mind in humans?
A Yes, it is the function of their minds

Q If this is accepted, why is it not admitted that knowledge of a *vikalendiya* being is also the function of the mind?
A Comparison of the quality of observable knowledge in different categories of living beings is not possible Hence, observable knowledge in a *vikalendiya* being cannot be admitted as function of the mind

Q How does one learn that there is no mind in a *vikalendiya* being?
A The learning comes from the sacred scriptures

Q How can one admit the total authenticity of the sacred scriptures?
A Just as direct perception is admissible as customary, the authenticity of the sacred scripture can also be admitted as natural

Cattāri pajjattīo cattāri apajjattīo - 74

There are four *pajjattīs* and four *apajjattīs* - 74

Q Which are these four *pajjattis*?
A Of the stated six, speech and mind are not taken into consideration here Thus *āhāra* (food), *kāya* (body), *indiya* (sense) and *ūsā* (breathing *ucchāsa*) are the four *pajjatis* (completions)

***E-indiyānam* - 75**

***E-indiya* beings have the above four *pajjattis*: *āhāra* (food), *kāya*, *indiya* and *ūsā* (breathing, *ucchāsva*) - 75**

Q Are *e-indiya* beings found to have *ūsā*?
A It is correct. The Āgama has stated the existence of *ūsā* in *e-indiya* beings

Q In that case, is the Āgama not contradicting with direct observations?
A The contradiction is possible to admit only in case of supra-sensual perception, which has the capacity of direct cognizance of all entities Sense-based perception is incapable In such cases, perception by senses cannot be admitted

***Orāliya-kāyajogo pajjattānam, orāliya-missa-kāyajogo apajjattānam* - 76**

***Pajjattis* have *orāliya kāya joga* (macro body activity) and *apajjattis* have *orāliya-missa* (macro- mixed) body activity - 76**

Q When sub-humans or humans develop total and complete bodies, are they *pajjattā* living beings?
A Yes, it is correct

Q What are the definitions of *orāliya kāya joga* (physical body activity) and *orāliya missa kāya joga* (physical- mixed- body-activity)?
A When vibrations of soul space points are by the support of *pajjattā* body energies, it is *orāliya kāya joga* When vibrations of soul space points are by *apajjatā* body karmic aggregate energies, it is *orāliya missa kāya joga*

Q Why there is no admission of *orāliya missa kāya joga* in *pajjattis* since karmic body exists therein too? The presence of physical and karmic body aggregates will cause space point vibrations in soul
A It is a fact that there is a karmic body in *pajjattā* state, but it is not formally cause of soul space point vibrations

Q If vibrations are the causes of karma-bonding, moving clouds could also have this karmic bondage

A No, it is not correct Because, karma-bonding or influx is caused by the conscious vibrations of the soul space points Clouds are neither conscious nor their vibrational movements are caused by karma

> ***Veuvviya-kāyajogo pajjattānam, veuvviya-missa-kāyajogo apajjattānam* - 77**
>
> ***Pajjatts* have *veuvviya kāya joga* (protean body activity) and *apajjatta* beings have *veuvviy missa kāya joga* (protean mixed body activity) - 77**
>
> ***Āhāraka-kāyajogo pajjattānam, āhāraka-missa-kāyajogo apajjattānam* - 78**
>
> ***Pajjatts* have *āhāraka-kāyajoga* (translocating-body activity) and *apajjattā* beings have *āhāraka missa-kāyajoga* (mixed-translocating-body activity) - 78**

Q A monk only has the *āhāraka* activity in *pajjattā* state How could then be there *āhāraka-missa-kāyajoga* in *apajjatā* state?

A It is correct A monk has *āhāraka* activity in *pajjattā* state with respect to a full-body development, is *apajjatā* in relations to completions but of *āhāraka* body development

Q Can there be a simultaneous existence of *pajjattā* and *apajjattā* characters?

A No, it is not

Q Why then there will not be contradiction with earlier statement?

A The *āhāraka* activity, in this case, has *pajjattā*(completioned) character with respect to the meaning of its form

Q How could a monk practice restraint in *apajjattā* state with destruction of his gross-body related completions and yet fully develop his *āhāraka* body-related completion?

A Restraint means to check *āsava* (karmic influx *asrava*), it can co-exist even under weak activities It weak activity and restraint are co-existents and taken to be contradictory, there would be *non-restraint in*

the extrication process of the omniscient. Hence, it is said the omniscient also has mixed body activity in *apajjattā* state.

Q Why is there no contradiction of this statement (aphorism 90) which states that beings in *sanjadāsanjadā* and *asanjadā* (partial and total restraint) stage are only *pajjattās*?
A The statement is a substantive standpoint and therefore, validated with respect to gross body completions despite *apajjattā* state in *āhāraka* body

Q Does karmic body activity occur only in *pajjattā* or *pajjattā* non-state, or in both the states?
A Aphorism 60 states that karmic body activity is in all destinies under transmigration or extrication process of the omniscient It means that karmic body activity exists only in *apajjattā* state

> ***Neraiyā micchāi-ṭ-thi-asanjadā-sammāiṭṭhi-ṭ-ṭhāne siyā pajjattā siyā apajjattā - 79***
>
> **Infernal in *micchāiṭṭhi* and *asanjadā* (non-restraint *avirati*) *sammāiṭṭhi gunaṭṭānas* may be both in *pajjattā* and *apajjattā* states - 79**
>
> ***Sāsana-sammāiṭṭhi-sammāmicchāiṭṭhi-ṭ-ṭhāṇe niyamā pajjattā - 80***
>
> **Infernal in *sāsana* (lingering) *sammāiṭṭhi* and *sammā micchāiṭṭhi gunaṭṭānas* have only *pajjattā* state - 80**

Q Why *sāsana sammāitthi* and *sammā micchāiṭṭhi* beings are not born in hell?
A Because, they do not have the inauspicious volition that triggers their birth in hellish destiny

Q Why is there no such volitions in them (*sāsaṇa sammāiṭṭhi* and *sammā micchāiṭṭhi*)?
A This is the nature of living beings It is not subject to logic

Q Infernal beings when burnt in fires turn into ashes However, they are reborn again from the same ashes, and hence, there should be no difficulty to have both [*sāsana sammāitthi* and *sammā micchāiṭṭhi*] purification stages in *apajjattā* state So, statement that *pajjatā* infernal are found only in these two *gunattānas* does not stand scrutiny

A Infernals do not die despite burnt in fires and yet, they are not reborn in hell The Āgama texts state that infernal upon death do not take rebirth in hellish and celestial destinies However, they may be reborn in human and sub-human destinies

Q Does this rule apply only to those infernal who complete their full life span there?

A Yes, since they have full life span, infernals do not have an untimely death

Q If infernals do not have an untimely death, how can the burning of the body into ashes can be explained?

A Body denaturation is not the cause of the eradication of *āu* karma It will otherwise lead to death once youth-age is reached

> ***Evam paḍhamāye pudhavīye neraiyā - 81***
>
> **Infernal in the first hell have the same character as above *Pajjattā* and *apajjattā* infernal conditions in the first hell are the same as in different *gunaṭṭānas* - 81**
>
> ***Vidiyadi jāva sattamāye pudhavīye neraiy micchāiṭṭhi-ṭ-ṭhāne siyā pajjattā siyā apajjatt - 82***
>
> **Infernals from the second to the seventh hell may be *pajjattā*and *apajjattā* in *micchāiṭṭhi-ṭ-ṭhāne* (wrong-faith stage) - 82**

Q What is the reason for this statement?

A Since only the *micchāitthi* beings are born in the second to the seventh hell, their *pajjattā* and *apajjattā* states are described In contrast, infernal in the first hell have all the four stages

Sāsana-sammāiṭṭhi-sammā- micchāiṭṭhi-asanjadā-sammāiṭṭhi-ṭṭhāne niyamā pajjattā - 83

As a rule, infernal of the second to the seventh hell are *pajjattā* only in *sāsaṇa-sammāiṭṭhi* (lingering right-faith), *sammāmicchāiṭṭhi* (right-cum-wrong-faith) and *asanjadā-sammāiṭṭhi* (non-restraint right-faith) *ṭhāne* (stage) - 83

Q Since *sammā micchāitthi bhāva* beings have no death, they may not be born in the above six hells When the time of death approaches, they move to some other purification stage The statement that second and fourth purification stagers are not being born in these hells does not stand scrutiny

A The *sāsāna-sammāitthi* beings never take birth in hell, as they do not have the infernal *āu*-karma-bond It may be said here that at first an infernal being with *āu*-karma can take birth in hell, moving later to second stage It is not correct to say that *sāsāna-sammāitthi gunattāna* beings do not have death Similarly, *asanjadā-sammāiṭṭhi* (non-restrained-s) beings are also not born in the second to seventh hells Hence, living beings of the second and fourth *gunattāna* are not born in lower six hells

Tirikkhā micchāitthi sāsāna-sammāiṭṭhi asanjadā-sammāiṭṭhi-ṭṭhāne siyā pajjattā siyā apajjattā - 84

Sub-humans (*tirikkhā*) may be *pajjattā* and *apajjattā* as well found in *micchāiṭṭhi*, *sāsāna sammāiṭṭhi* and *asanjadā sammā gunaṭṭānas* - 84

Q Since *sammāitthi* beings are not born as sub-humans, do *apajjatā* sub-humans have *sammāitthi*?

A No, they do not Otherwise, this aphorism will not stand scrutiny

Q How could a right-faithed being with destruction of seven (aphorism 12) deluding karma species and serving of the Jinas be born in *tirikkhā* destiny, which is full of miseries?

A There are no more miseries in *tirikkhā*(subhumans), as in infernals

Q Does this mean that right-faithed beings would not be born in hellish destiny?

A There is the Āgama statement which indicates that right-faithed beings are born in infernal destiny

Q Why are right-faithed beings born in hell?
A Before acquiring their right-faith, they are in *micchāitthi* stage with their hellish or sub-human *āu*-karma-bond Hence, they may take birth in infernal or sub-human destinies

Q Why is there no destruction of *āu*- karma-bond under the influence of *sammāitthi*?
A It is certain there is destruction of the *āu*- karmas, but it is not total and complete

Q Why is this destruction not total?
A It is a natural phenomenon, *āu*-karma-bond living being is not totally destroyed

Sammā-micchāitthi-sanjadāsanjadāṭṭhāne niyamā pajjattā - 85

As a rule, *tirrikhās* are *pajjattā* in *sammā-micchāitthi* and *sanjadāsanjadā* (partial restraint) *gunaṭṭānas* - 85

Q A *sammāitthi* being, who may destroy *mohanajja* (delusive)-karma species and accomplish *sanjadāsanjadā* (partial restraint) in *micchāitthi* stage after *āu*-karma-bond, cannot be born as a sub-human. If born as a sub-human, is it difficult to comprehend *sanjadāsanjadā* stage in *apajjattā* state?
A Except celestials, beings either bonded with three destinies of *āu*-karma or sub-humans with right-faith could neither comprehend nor observe *anuvratas* They take birth in *bhogabhumis* (land of enjoyments) and therefore, they fail to observe *anuvrata* vows

Q How could a non-philanthropist be born in *bhogabhumi*?
A The cause of birth in the land of enjoyments is right-faith However, a non-philanthropist besieged by enjoyments of *bhogabhumi*, cannot conditionally accomplish *sammāddansan* (*samyag darśan*)

Evam pancindiyatirikkhā pancindiya-tirikkhā pajjattā - 86

***Pancindiya* tirrikha in general and *pancindiya tirrikha pajjattās* in particular have similar descriptions - 86**

Pancindiya tirikkhā-joninisu micchāitthi-sāsāna-sammāitthi-ṭ-thāne siyā pajjattāo siyā apajjattāo - 87

A *paṇindiya* feminine sub-human may be *pajjattā* and *apajjattā* (non-completioned) in *micchā* and *sāsaṇa* (lingering) *sammāiṭṭhi guṇaṭṭāṇas* - 87

Q Just as an infernal is not born in hell, would *sāsana sammāiṭṭhi* beings not take birth as *tirikkhās* (sub-humans)?
A There is no similarity between an infernal and a sub-human. Hence, the example is not applicable to *tirikkhās*

Sammā-micchāiṭṭhi-asanjadā-sammāiṭṭhi-sanjadāsanjadā ṭṭhāne niyamā pajjattiao* - *88

As a rule, *pancindiya* feminine *tirikkhā* is *pajjattā* in *sammā-micchāiṭṭhi*, *asanjadā sammāitthi* and *sanjadāsanjadā gunattāṇas* - 88

Q Why *pancindiya* feminine *tirikkhās* are *pajjattā* only in these *gunattānas*?
A Because, they are not born in these *gunaṭṭānas*

Q Since *āu*-bond *khaiya-sammāitthi* (destructional-right-faith) beings take birth as hermaphrodites in hellish *gai* (destiny), similarly why they do not take birth in female *pancindiya tirikkhās*?
A An infernal has only one libido, that of the hermaphrodite The *sammāiṭṭhi* being born in any destiny will have only the corresponding higher libido On the other hand, *tirikkhā* destiny has all three libidos and hence, a *sammāitthi* being after death does not take birth as a feminine sub-human

Maṇussā micchāiṭṭhi-sāsana-sammāiṭṭhi-asanjadā-sammāiṭṭhiṭ-ṭhāṇe siyā pajjattā siyā apajjattā* - *89

Humans may be *pajjattā* as well as *apajjattā* in *micchāiṭṭhi*, *sāsana sammāiṭṭhi* and *asanjadā sammāiṭṭhi guṇaṭṭāṇas* - 89

Sammāmicchāiṭṭhi-sanjadāsanjadā-sanjadāṭṭāṇe ṇiyamā pajjattā* - *90

As a rule, a human is *pajjattā* in *sammāmicchāiṭṭhi*, *sanjadāsanjadā* and *sanjadā gunaṭṭāṇas* - 90

Q It is said here that a human being is *pajjattā* in other purification stages However, a non-vigilant restrained being who has yet to develop all six completions of *āhāraka*-body cannot be a *pajjattā*. This is perhaps due to completion of the fruition of nāma-karma Hence, the absence of *apajjattā* state may be admitted It is not correct to state that non-vigilantly restrained being is *pajjattā* while in the process of developing an *āhā*raka-body Does this mean that *asanjadā sammāitthi* could be *pajjattā* while in the developing state?
A From a substantive standpoint, a *pamattā sanjadā* (non-vigilant restraint) being is *pajjattā*, even without full development of six completions including the *āhāraka* body

Q Why is the rule of substantive standpoint not applied to *asanjadā-sammāitthi* beings?
A No causes are there to apply it here

Q Why is the substantive standpoint applied here?
A It is applied just to show similarity between *pajjattā* and non-vigilant-restraint *apajjattā*, with respect to *āhāraka* body

Q What is the point of this similarity?
A A non-vigilant restraint being with *āhāraka* body does not bear heavy sufferings as in strange cases of special bed, and pitcher birth, uterine birth and a-sexual birth Similarly, *āhāraka* body is there even without forgetting past incidents Thus, a non-vigilantly restrained being is *pajjattā*, even in the *apajjatā* state A similar point could be made to explain the extrication process of the omniscient

Evam manussā-pajjattā - 91

Similarly, there also are *pajjattā* humans - 91

Q There can be no completioned-ness in *apajjattā* entities as two are mutually contradictory Under this condition, how can it be said that all humans are *pajjattās*?
A Yes, there could be non- completioned-ness in a *pajjattā* with respect to non-finishing of the body

Q How can a living being be *pajjattā* when the body completion is yet to be complete and total?
A Just as cooking rice can be figuratively referred to as cooked rice, *apajjattā* being may also figuratively be referred to as *pajjatā*

Alternatively, *pajjatā* is due to fruition of *nāma* karma Similar statements can be made, also with reference to *tirikkhās*

> ***Manusinīsu micchāiṭṭhi-sāsana-sammāiṭṭhi -ṭ-ṭhāṇe siyā pajjattiāo, siyā apajjattiāo* - *92***
>
> **A female human may be *pajjattā* and *apajjatā* in *micchāitthi-sāsana-sammāiṭṭhi* (wrong-faith, lingering right-faith) *guṇaṭṭānas* - 92**
>
> ***Sammā-micchāiṭṭhi-asanjadā-sammāiṭṭhi-sanjadā-sanjadāa-sanjadāa-ṭ-ṭhāne niyamā pajjattiāo* - *93***
>
> **As a rule, a feminine human is *pajjatāa* in *sammā-micchāi*, *asanjadāā-sammāii*, *sanjadāāsanjadāa-sanjadāā* (partial and total restraint) *itthi* (faith) stages - 93**

Q Why is there no birth of *sammāitthi* as feminine human beings in the *hundāvarsapini* (extraordinary devolution) period?
A Yes, there would be no birth of *sammāiṭṭhi* in feminine human beings in this period

Q How is it so?
A It is learnt from aphorism 93 that feminine humans are *pajjatā* in *asanjadāā-sammaitthi* stage

Q Does this aphorism prove liberation for feminine beings?
A No, they have *sanjadāāsanjadāā gunattāna*, and so, they do not have total restraint

Q How the feminine human is said to have fourteen *gunaṭṭānas*?
A. Here, the feminine human is referred to as human with feminine libido, and hence, there is no contradiction of having fourteen *gunaṭṭānas* in them

Q The psychical libido is not observed beyond ninth *gunaṭṭāna* Thus, human with feminine libido may not have all the fourteen *gunaṭṭānas*
A The point refers to destiny rather than libido.

Devā micchāiṭṭhi-sāsaṇa-sammāiṭṭhi-asanjadāā- sammāiṭṭhi-ṭ-ṭhāne siyā pajjattā siyā apajjattā - 94

A celestial being may be *pajjattā* and *apajjatā* in *micchāi-sāsana-sammā* (wrong, lingering-right) and *asanjadāā-sammāī* (non-restrained-right)-*iṭṭhi* stages - 94

Sammā- micchāiṭṭhi--ṭ-ṭhāne niyamā pajjattā - 95

As a rule, a celestial being is *pajjattā* only in *sammā-micchāitthi* (right-cum-wrong-faith) *gunaṭṭāna* - 95.

Q How is it so?
A Because, there is no death in the third stage Hence, the *apajjattā* state has no third stage

Bhavanavāsiya-vāṇaventara-joisiya-devā-devīo soudhammīsana-kappavāviya-devīo ca micchāiṭṭhi sāsana-sammāitthi-t-thāne siyā pajjattā siyā apajjattā siyā pajjattiāo siyā apajjattiao - 96

Male and female celestials of the *bhavanavāsiya* (mansional), *vāṅaventara* (forest dwelling or peripatetic) and *joisiya* (astral), and feminine celestials of the *Sudharma* and *Isāna kappavāsiya* (graded heavens) may be *pajjattā* as well as *apajjattā* in *micchāiṭṭhi sāsana- sammāiṭṭhi* stages - 96

Q How is this so here?
A Beings in these two *gunaṭṭānas* are born as male and female celestials, and therefore, there exist *pajjattā* and *apajjattā* beings

Sammā-micchāitthi-asanjadāā-sammāiṭṭhi-ṭ-ṭhāne niyamā pajjattā niyamā pajjattiāo - 97

As a rule, all male celestials mentioned above are *pajjattās* in *sammā-micchā* and *asanjadāā-sammāiṭṭhi* (non-restraint right-faith) *gunaṭṭānas* All the female celestials mentioned are *pajjattās* in the third and fourth *gunaṭṭānas* - 97

Q As there is no death in the third stage, *sammā-micchāiṭṭhi* beings are not born as male and female celestials Does it mean that *asanjadāā-sammāiṭṭhi* (non-restraint right-faith) beings after suffering death would not be born as celestials?
A No, the right-faithed one is not born as lower class celestial being

Q When *sammāiṭṭhi* beings may be born a lower hellish and sub-human life, why they could not, after death, be born as higher celestials?
A The being with *āu* karma-bond at the time of *micchāiṭṭhi* stage does later achieve *sammāiṭṭhi* This *sammāiṭṭhi* is not able to stop his or her birth in hellish or other destinies

Q Just as *sammāiṭthi* beings could be born in hellish destiny, why not be in the celestial destiny?
A They could be born as celestials too

Q Does it mean that *asanjadāā-sammāiṭthi* beings could also be born as mansional and other celestials?
A No, it does not happen Generally speaking, there is no difference between those who earlier acquired *āu* karma bondage in different destinies and those who acquire *sammāiṭthi* thereafter However, there is contradiction in having a specific *āu*-karma-bond Thus, a *sammāiṭthi* is not born in the following classes mansional, peripatetic, astral celestial, *abhiyogas* (conveyance) or *prakinakas* (providers), *kilvisakas* (blasphemers), hermaphrodites, in lower six hells as *vikalindiya* (deficient-sensed) beings, transient *apajjattās*, or *karmabhūmi* (land of actions) *tirikkhās*

> ***Saudhammīsaṇa-p-pahuḍi jāva uvarima-uvarima-gevajjam ti vimāṇa vasiya devesu micchāiṭṭhi-sāsaṇa-sammāiṭṭhi-asanjadāāt- sammāiṭṭhi-t- ṭhāṇe siyā pajjattā siyā apajjatto - 98***

> **Empyreans living in the *Saudharma*, the *Īśāna* and up to upper part of the *Graiveyaka* heavens may be both *pajjattā* and *apajjatā* with *micchā*, *sāsaṇa-sammā* (lingering right) and *asanjadāā- sammā* (non-restrained right) faith stages - 98**

Q. The male empyreans beginning from the *Saudharma* up to the upper part of the *Graiveyaka* heavens could be born in the first, second and fourth *gunaṭṭānas* in *pajjattā* and *apajjatā* states The female empyreans are not born beyond the third heaven the *Sanatkumara*, in accordance with the Āgamas, and how is it then male empyreans beyond the third heaven could have enjoyment with females?

A Female empyreans beyond third *gunaṭṭāna* are born in the *Saudharma* and the *Īsāna* heavens That is why the mansional, peripatetic and astral gods and empyreans of the first two heavens have enjoyment. In the *Sanatkumara* and the *Mahendra* heavens, male empyreans are satisfied only with female touch The same point is in the case of female empyreans In the *Brahma*, the *Brahmottara*, the *Lantava* and the *Kapiṣtha* heavens, empyreans get the total enjoyment only with attire, ornamentation, and charming activity In the *Śukra*, the *Mahasukra*, the *Śatāra*, and the *Sahasrāra* heavens, empyreans obtain complete pleasure only by listening to musical sounds, soft laughter and words and ornament sound of the female empyreans In the *Ānata*, the *Prānata*, the *Ārana*, and the *Acyuta* heavens, empyreans are completely satisfied only by thinking about their female counterparts Empyreans in higher and the *Graiveyaka* heavens do not have *pravīcara* (physical enjoyment) which means 'to satisfy those feelings and experiences ' They are free from *pravīcara* and are therefore, always contented and happy

Sammā-micchāiṭṭhi-ṭ-ṭhāne niyamā pajjattā - 99

As a rule, empyreans are *pajjattā* in the third spiritual stage, *sammā-micchāiṭṭhi* - 99 .

Aṇudisa-anuttara-vijaya-vaijayanta-jayanta-aparājita-savvaṭṭhasiddhi-vimānavāsiya-deva asanjadāā-sammāiṭṭhi-ṭ-ṭhāne siyā pajjattā siyā apajjattā - 100

Empyreans residing in nine *Anudiṣa* abodes and five *Anuttara* abodes of Vijaya, Vaijayanta, Jayanta, Aparājita, and Sarvārtha-siddhi may be both *pajjattā* and *apajjattā* in *asanjadāā-sammāiṭṭhi* (non-restraint right-faith), the fourth *gunaṭṭāna* - 100

Q Why the discourse on this subject is not with respect to other *magganās*, besides destiny?

A Since this description covers all the remaining *magganās* in the investigation of destiny, it is not necessary to deal separately □

NOTES

1 The development of mattergic form with regard to food, body, sense respiration, speech and mind in living beings is *pajjatti* in each respective case Alternatively, *appajjatti* is that state which is yet to fully develop with regard to food, body and so on

VEYA MAGGAṆĀ
Investigation Of Libido

Veya has been described as a state which is due to active manifestation of *vedamohanıja* (libido-delusive *vedamohanıya*)-karma The process of rise or manifestation of karma in Jain metaphysics is termed as *audayika-bhāva* (fruitional volition) Such manifestations or conditions are twenty-one These *audayika-bhāvas* exist in all non-omniscient beings

Audayika-bhāva has been classified into four kinds based on *veya* (libido or sex passion *veda*) -- *itthi* (feminine *strī*), *purisa* (masculine *puruṣa*), *navunsa* (neutre *napumsaka*) and *avagadu* (no-libido *upagata veda*), which have been enumerated in aphorism #101 and are defined in accordance with Jain canonical statement

The first two libidos - *itthi* (feminine) and *purisa* (masculine) are found from the first *gunaṭṭāna*, *asanni-micchāitthi* (non-instinctive-wrong-faithed) up to the ninth *aniyatthi-karana* (*anivṛtti-karana* volitional disposition or suppression of certain delusive karma) *Navunsava veya* (neuter libido) living being is from the one-sensed *micchāitthi* up to the ninth stage of *aniyatthi-karana* In contrast, *avagadavedā* (no-libido) beings begin from ninth stage onwards

Description of various living beings, *e-indiyas* (one-sensed) to *caurindiy* (four-sensed), *neraiya* (infernal), *tirikkh* (sub-humans), *deva* (celestial) and *manussā* (humans) given their capability or limitations achieve purification stage

E-indivas start their purification stage from the first *micchāitthi* up to the ninth, *anivatthi-karana* (*aniyaṭṭhi-karana)* Infernal beings are in all the first four purification stages *Tirikkh* (sub-humans) from *e-indiya* (one-sensed) to *caurindi* (four-sensed) pure *navunsayaved* (hermaphrodites) and *pancindiya-asanni* (five-sensed non-instinctive) with three libidos, have purification stages up to the fifth *sanjadāāsanjadā* (restraint-cum-non-restraint) rung Humans have all the three libidos beginning from the first stage *micchāiṭṭhi* up to the ninth stage *aniyaṭṭhi-karana* while celestials have only feminine and masculine libidos in their four *gunaṭṭānas* Empyreans in *Sanathkumara* and *Makendra* heavens onwards have only masculine libido

> ***Vedāṇuvāden atthi itthivedā purisavedā navunsayavedā avagadavedā cedi - 101***

In accordance with the Āgamas in reference to libido, there are living beings of feminine, masculine, neuter and *avagada veya* (no-libido. *apagata veda*) types - 101

Q What is the definition of feminine *veya* (libido)?

A It is the internal feelings associated with females The female covers defects of her and other's, has desire and has feelings for male The experiencing of femininity is the feminine libido

Q What is a masculine *veya* (libido)?

A It is both the physical and psychical attributes found in a male who has karma fruition resulting in enjoyments The male desires females, possesses good quality and has excellent attributes and enjoyments

Q What is a *navunsaya veya* (libido)?

A It is both the internal and physical feelings associated with *navunsaya* (neuter) person It is said in *PP* verse 275 a person who is neither male nor female, devoid of any gender, has intense and sorrowful feelings like kiln fire, and has a maligned mind desiring enjoyment with either male or female is called *navunsavavedā*

Q What is the definition of *avagada veya* (no-libido *apagata-veda*)?

A When the ease or shattering of the discontentment due to libidos ocuurs in a living being, it is described as *avagada-veya* condition It is said in *PP* verse 276 a person who is devoid of sorrowful volition worrying like cow-dung cake fire, burning grass and baking kiln, and enjoys infinite bliss is called *avagada-veya*

Iṭṭhivedā purisavedā asanni-micchāiṭṭhi-p-pahuḍi jāva aniyaṭṭhi ṭṭi - 102

Feminine and masculine *veya* (libido) beings have (are found in) from the first stage, *asaṇṇi-micchāiṭṭhi* (non-instinctive-wrong-faith) up to the ninth purification stage, *aniyaṭṭhi-karaṇa* (*anivṛtti-karana*. volitional disposition) - 102

Q Does this aphorism imply two libidos are present simultaneously in a single being?

A No, it is not so No two contradictory phenomena can simultaneously exist in any living being.

Q If so, how can two libidos exist up to the ninth purification stage?
A A single being may have many libidos with regard to temporal differences and so there is a possibility that both libidos may have existence up to the ninth purification stage

Navunsayavedā e-indiya-p-pahudi jāva aniyatthi tti - 103

A *navunsaya veya* (neuter libido) living being is found from the one-sensed *micchāitthi* up to the ninth stage of *aniyaṭṭhi-karaṇa* - 103

Q Since there is no physical libido in the *e-indiya* being, how could there be a hermaphrodite libido?
A The view of no physical libido in *e-indiya* is not acknowledgeable just for not being observable The omniscient observes it

Q. Since one-sensed beings are ignorant of their gender, can they be qualified to have 'desire'?
A A male child in isolation for many years has an observable desire for females when he becomes a youth Therefore, knowledge about males or females is not the cause of desires It is the libido The real cause of desire for both the male and female is the fruition of delusive- karma-libido

Tena param avagadavedā cedi - 104

***Avagadavedā* (no-libido) being starts from the ninth purification stage onwards - 104**

Q Does this mean, then, that physical libido is non-existent in higher *gunattānas*?
A The process of denaturing in the physical libido in higher stages is caused by psychical libido Hence, living beings in these stages are known as *avagada-veyās* (no-libido)

Neraiyā cadusu ṭṭhaṇesu suddhā navunsayavedā - 105

Infernals have a pure *navunsayavedā* (hermaphrodite) libido in all the first four stages - 105

Tirikkhā suddhānavunsayavedā e-indiya-p-pahudi jāva caurindiyā tti - 106

Tirikkhā **(sub-humans) from** ***e-indiya*** **(one-sensed) to** ***caurindiyā*** **(four-sensed) are pure** ***navunsayavedā*** **(hermaphrodites), based on libido - 106**

Q Why do infernals not have male or female libidos?

A Living beings under constant oppression have neither male nor female feelings

Q Does suffering prevail in masculine libido and feminine libido?

A In three libidos, there is a qualitative difference in the type of suffering due to hermaphrodite libido, it is like kiln fire, due to masculine libido, it is like burning grass fire, and due to feminine libido, it is like cow-dung cake burning fire Hence, masculine and feminine libidos have less suffering than a hermaphrodite

Q Since ants lay eggs, could they have hermaphrodite libido?

A There is no rule that states 'eggs are laid only through uterine birth'

Q Are there libidos in transmigration state?

A There is no absence of libido during the process of this motion But, it does not manifest

> ***Tirikkhā tivedā asanni-pancindiya-p-pahuḍi jāva sanjadāāsanjadā tti - 107***
>
> **Sub-humans, beginning from** ***asanni-pancindiya*** **(non-instinct five-sensed) up to the fifth stage** ***sanjadāāsanjadā*** **(restraint-cum-non-restraint) have three libidos - 107**

Q Is the propensity of these three libidos gradual or simultaneous?

A The propensity is only gradual, it does not occur simultaneously because the libido mode lasts from birth to death, unlike passions which last for *antomuhutta* (time within 48 min *antarmuhūrta*)

> ***Maṇussā tivedā micchāiṭṭhi-p-pahuḍi jāva aniyaṭṭhi tti - 108***
>
> **Humans have all the three libidos beginning from the first stage** ***micchāiṭṭhi*** **up to the ninth stage** ***aniyaṭṭhi-karana*** **- 108**

Q How is it restrained humans have all the three libidos?

A Their presence is of the dormant form, based on the statement in this aphorism

Teṇa param avagadaveā cedi - 109

Higher-than-the ninth stage human and other beings are devoid of libido - 109

Devā cadusu ṭṭhāṇesu duvedā, iṭṭhi-vedā purisavedā - 110

Celestials have two libidos: feminine and masculine in their four purification stages - 110

KASĀYE-MAGGAṆA
Investigation of Passions

•

As noted in the preceding section of *veva magganā*, *kasāya* is also due to fruition of volition manifested by *caritta-mohaṇijja* (right conduct-delusive *cāritra- mohaniya*) karma

The *kasāyas* are four in number - anger, pride, deceit and greed Each is divided into four sub-divisions, dependent upon intensity of their manifestation, with operational specifics (1) *anantānubandhin* (infinite duration)-*kasāya*, which completely hinders belief and conduct (2) *appaccakkhānā*(non-renunciation)-*varana*(hindering)-*kasāya* (*apratyākhyānāvarana*), which allows true belief to exist and lasts for one year (3) *paccakkhā* (renunciation) *nāvarana- kasāya* (passion) It hinders the start of total self control but permits true belief and partial restraint to exist The effect lasts four months (4) *samjalana* (flaming up *samjvalana*)-*kasāya*, which allows total restraint but hinders total right conduct It lasts for a fortnight

> ***Kasāyānuvādena atthi kodha-kasāī māna-kasāī māyā-kasāī lobha-kasāī akasāī cedi - 111***
>
> **In accordance with canons, beings may be categorized based on five *kasāyas* (passions). *koha* (anger), *māna* (pride), *māya* (deceit), *lobha* (greed), and *akasāya* (a-passion) - 111**

Q Aphorism #111 may have enumerated the *kasāyas* names rather than that of *kasāyi* (passioned beings) Is there a difference between *kasāya* and *kasāyi*?

A It is to be noted *kasāyas* are not found separately outside of living beings

Q If there is no difference between *kasāya* (*kasāya*) and *kasāyi*, how could they be described separately?

A Description of the difference of non-different entities is through the application of the Jain doctrine of *anekānta* (pluralistic view)

Q The description of the known subject does not lead to understand the unknown

A In the lexicology of Jain religion, the term *anuvāda* indicates that the subject is ascribed to the Jinas, who were the expositors Similarly, the terms *kasāya* and *kasāyi* also have been applied and described

Q What is the definition of *koha-kasāva* (anger-passion. *krodha-kasāva*)?
A *Koha-kasāva* is an enraged feeling of displeasure or painful inflammation, etc

Q What is *māṇa-kasāya* (pride-passion. *māna-kaṣāta*)?
A Not paying or showing respect or regard to others due to a feeling of one's superiority with reference to learning, austerity and society is *māna-kasāva*

Q What is *māva-kasāva* (deceit-passion)?
A An act of cheating, fraud, tricks or dishonesty is *māva-kasāva*

Q What is *loha-kasāva* (greed-passion *lobha-kasāya*)?
A It is lust or desire for sensual objects

It is said in *PP* verses 285-88 that *koha*, which is also written as *kodha*, are four types like a line on stone, earth, sand and water *Māna-kasāya* also has four varieties stone-like, bone-like, wood-like and bamboo-like *Māva-k* has four varieties bamboo-root-like, horns-of-Aries-like, cow-urine-like and flat weapon-like *Loha-k* also has four varieties chrome-colour-like, wheel-lubrication-like, body-filth-like and turmeric-colour-like All these varieties of *kasāvas* orderly lead beings to *niraya* (hellish), *tirikkhā* (sub-human), *manussa* (human) and *dev* (celestial) *gais* (destinies)

Q What is *akasāya* (a-passion)?
A Absence of all the above four passions is called *akasāva* It is said in the scriptures that *akasāva* beings are those who are devoid of external and internal filth, have no passions whatsoever to cause non-restraint, or act to disturb the self, others or both

> ***Kodha-kasāī māna-kasāī māya-kasāī e-indiya-p- pahuḍi jāva aniyaṭṭhi tti - 112***
>
> ***Kodha-kasāī māna-kasāī māya-kasāī* living beings have (or are found in) beginning from the first stage, *e-indiya* up to the ninth stage, *aniyaṭṭhi* (similar volitions) - 112**

Q In *apuvva* (unprecedented) *karana* (disposition *apurvakara*) *gunaṭṭāna*, how could a *sanjadāā* being be associated with *kasāva*?
A Here, *kasāva* which is *avyakta* (unmanifest) is indicated

Loha-kasāī e-indiya-p-pahuḍi jāva suhuma-sāmparāiya-suddhi sanjadāā tti - 113

***Loha-kasāī* beings are there (or are found in) beginning from *e-indiya* up to the tenth *guṇaṭṭāna, suhama-sāmparāiya-suddh-sanjadāā* (ones purified through subtle passions) - 113**

Akasāī cadusu ṭṭhānesu atthi-uvasanta-kasāya-vīyarāya-chadumaṭṭhā, khina kasāya-viyarāya chadumaṭṭhā sajogikevalī ajogikevali tti - 114

***Akasāī* (a-passioned) living beings have *cadusu* (four) *ṭṭhānesu* (stations *sthāna*)·[1] *viyarāya chadumatthā* (detached non-omniscient) with *uvasanta kasāya* (suppressed passions), [2] *khina kasāya* (destroyed passions) and [3 & 4] *sajogi- ajogi kevalis* (dynamic and activity-less omniscient) - that is - four *gunattānas* - 114**

Q How is it *uvasanta kasāva* stage has been called *akasāya* as there exists infinite physical passion?

A Despite infinite physical passion in this stage, no fruition of *kasāva*-karma is there Hence, the stage has been referred to as *akasāya* □

ṆĀṆA MAGGAṆĀ
Investigation Of Knowledge

In Jain metaphysics, cognition of the details is knowledge Both faith and knowledge arise simultaneously in the soul, with right faith due to destruction-cum-suppression of faith-delusive karmas and eliminating wrong sensory and wrong scriptural knowledge On the basis of right faith, knowledge acquires the attribute of 'right' (S A Jain, *Reality*)

The stereological means of realization of true nature of the self is conditional, the self must accomplish tri-*ratna* where knowledge is a component

In this section from aphorisms 115 through 122 give a detailed description about the number and types of knowledge ,

> ***Nāṇānuvādena atthi madi-annāṇī suda-aṇṇānī vibhangnāni Abhinibohiya-nāṇī suda-nāṇī ohi-ñānī manapajjava-nānī kevala-nānī cedi - 115***
>
> ***Nānānuvādena* (in conformity with the Āgamas), the investigation of knowledge is of eight categories: *madi* (sensory *mati*), *suda* (scriptural. *sruta*), *ohi* (clairvoyant *avadhi*), *mana* (telepathic *manah*) and *kevala* (perfect)-*nānis* (knowers), and *annānis* (nescient. *ajñāni*), and *abhinibohiya* (wrong clairvoyant *vibhanga-avadhi*) - 115**

Q Is it proper to include *annāna* in the category of knowledge?
A No, knowledge associated with *micchāitthi* (wrongness) cannot have functional performance That has been called as nescient like calling a bad son as ne-son

Q What is the function of *nāna*?
A It functions as an awakened disposition, faith, rationality to Reals and Realities, and acceptance of good conduct

Q What is the definition of *nāna*?
A It can be defined as that which knows, a determinate functional consciousness, a medium through which the embodied soul knows, did know, and will know

Q How many varieties of *ṇāṇa* are there?

A There are two kinds *pratyakṣa* (direct perception) and *parokṣa* (indirect perception) *Parokṣa* is sub-categorized into *madi* (sensory) and *suda* (scriptural)

Q What is *madi ṇāṇa*? How many types are there?

A It is that knowledge that has been acquired with the help of five senses and the mind There are four types *avagraha* (sense-object contact, apprehension), *īhā* (speculative), *avāya* (perceptual judgement) and *dhāranā* (retention)

Q What is *avagraha* knowledge?

A It is the first stage in *mad nāna*, it is a sense-object contact and devoid of particularity It is of two types *vyañjaṇa-avagraha* (distinct apprehension), where only the grasping of contacted object occurs and *artha-avagraha* (indistinct apprehension) where the subject apprehends and feels the contacted object

Q What is the definition of *īhā* (speculation)?

A It is a stage of *madi* knowledge that seeks on contact specifics of an apprehended object

Q What is the definition of *avāya* (perceptual judgement)?

A It is a stage in *madi* knowledge in which certainty of cognition (about an object) is gained through the process of *īhā* (speculation)

Q What is *dhāranā* (retention)?

A It is a stage of the process in which full knowledge about an object leaves an impression to retain and not to forget [1]

Q What is *suda nāna* (vocable or scriptural knowledge)?

A Knowledge acquired through words or relationship (predicate), an example is about knowing fire through smoke presence. It also includes scriptural knowledge [2] Word-based scriptural knowledge has two varieties *angas* (Primary 12 kinds) and *angabahya* (Secondary 14 kinds)

Q How many *pratyakṣa nāṇas* (direct perceptions) are there?

A. They are three: *ohi-nāṇa* (clairvoyant), *maṇapajjava-nāṇa* (telepathy), and *kevala nāṇa* (perfect knowledge). [3]

Q What is *ohi-nāna* (clairvoyant knowledge)?
A It refers to an individual's ability to perceive material objects without the help of sense organs and mind

Q What is *manapajjava-nāna* (telepathic knowledge)?
A It is a refined and subtle type of knowledge, which stands for its capacity to cognize the modes of other minds directly [4]

Q What is *kevala nāna* (perfect knowledge)?
A It is the knowledge that transcends all spatial and temporal categories, and manifests without limiting obstructions

Q What is the definition of *madi-annāna* (perceptual nescience), *suda-annāna* (vocable nescience) and *vibhanga-nāna* (clairvoyant nescience)?
A Knowledge of objects acquired through non-righteousness, by the help of senses and the mind is *madi-annāna*, by knowledge is *suda-annāna*, and the limiting knowledge is *vibhang-nāna*

It is said in *PP* verses 303-306, 315, 370, 438 and 460 that

[a] *madi-annāna* is that knowledge of objects like poison, mystical diagrams, astrology, body structure and bondage, etc , self acquired without instruction from others or reading books

[b] The *suda-annāna* consists of the mean and not to go after the sciences of stealing, violence, etc

[c]The *vibhang-nāna* is the reverse of clairvoyance due to the karma bondage of wrong-faith, etc

[d] *The madi-nāna* is also called *abhinibodhika* knowledge It is the knowledge of objects acquired through the senses and the mind It has 330 varieties with respect to (i) twelve forms of objects like one, many etc (ii) processes like *avagraha* (apprehension) etc (iii) the five senses and the mind

[e] The *suda-nāna* is the knowledge of the related objects known through *madi-nāna*. It is always in the form of spoken or written words It has two varieties, alphabetical or lingual and non-alphabetical or non-lingual or gestural The lingual is always prominent.

[f] *Ohi nāna* is the knowledge of mattergic objects limited with respect to substantivity, location, time and mode It is also known as *sīmā nāna* (limiting knowledge), with two varieties· birth based and attribute based.

[g] The *mana-pajjava-nāna* is the knowledge of the present, past and future thoughts of the minds of others The *nāna* occurs only in the Jain middle universe

[h] *Kevala ṇāṇa* is the knowledge that is complete, total and absolute due to the destruction of four *ghāiya* karmas and without the instrumentality of senses and mind It illuminates the universe and the non-universe

A description of purification stages of *madi-a* and *suda-aṇṇāṇa* is found in the next aphorism

> ***Madi-annānī suda- aṇṇānī e-indiya-p-pahuḍi jāva sāsana-sammāiṭṭhi tti - 116***
>
> ***Madi-aṇṇānī* and *suda-annāṇī* beings have (or are found in) *guṇaṭṭānas* beginning from the first, *e-indiya* up to the second *sāsana* (lingering) *sammāiṭṭhi* - 116**

Q *Micchāiṭṭhi* beings may have both these nesciences as there is fruition of wrong faith karma, which, however, is not present in the *sāsana- sammāitthi* How can these two nesciences be present there?
A *Micchaitta* is due to karma instrumentality and infinite passion-bond, while *sāsaṇa-sammāitthi* is due to infinite passion-bond only Hence, these two nesciences

Q As *e-indiya* beings do not have a hearing capability, neither can they have knowledge of words nor their meaning Hence, could they be *suda- nāni*?
A There is no absolute rule *suda nāna* is only about words Knowledge through observed sign is also *suda nāna*

Q How could there be *suda nāna* in living beings, devoid of mind?
A It is experiential that mindless flora-form beings also have an inclination toward beneficiaries and temperance toward non-beneficiary As such beings devoid of mind also have *suda nāna*

> ***Vibhanganāṇam saṇni-micchāiṭṭhīṇam sāsaṇasammāiṭṭhīṇam vā - 117***
>
> ***Vibhangaṇāni* (nescient clairvoyant) has (or is found in) first stage *sanni- micchā* and second *sāsaṇa-sammā* faith stage - 117**

Q Why is *vibhaṅgaṇāṇa* absent in *vigal* (deficient- sense)-*indiyas*?
A. It is because they possess no destruction-cum-suppression of *vibhanganāna*

Q Why is it not there?
A. *Vigalindiyas* neither have birth-based nor attribute-based destruction-cum-suppression of clairvoyance-obscuring karma

If *vibhanganāna* is birth-based, could it occur in the *pajjattā* and *apajjatā* states?

Pajjattānam atthi apajjattānam ṇatthi - 118

***Vibhaṅgaṇāna* is only in *pajjattā* beings and not in *apajjatis* - 118**

Q If celestial and infernal beings have birth-based *vibhanganāna*, does this mean that they are born in the *appajjatā* condition?
A Celestial and infernal modes associated in the *appajjattā* condition are not causes for *vibhanganāna* Only their modes in the *pajjattā* state are the cause of *vibhanganāna* Hence, no *vibhanganāna* is in the *appajjattā* state

Sammā-micchāiṭṭi-t-thāne tinni vi nānāni aṇṇānena missāni Abhinibohiyanāṇam madi- annānena missayam. Suda-nānam suda aṇṇānena missayam. Ohi- nānam vibhanga-nānena missayam. Tinni vi nānāṇi annāneṇa missāni vā idi - 119

In the third *guṇaṭṭāna* of *sammā-micchāiṭṭhi*, first three *ṇānas ābhinibohiya*, *suda* and *ohi* along with corresponding mixed nescience are there - 119

Q When there are three nesciences, how is it aphorism119 has used a singular word for them?
A The cause of all nesciences being *micchatta*, which is singular, it is alright to address the nesciences as one

Q Since knowledge is cognitive process associated with *sammāiṭṭhi*, the opposite of knowledge is nescience In this condition, would there be no nescience mix with knowledge?
A Although this statement is correct, it is not allowed in the case of *sammā-micchāiṭṭhi*, whose power is infinite times weaker than the *micchatta* Karmic species of *sammā-micchāitthi* is infinite times more

than the species of *sammatta*. This species forms a different class all by itself and leads to different types of volition. Since this knowledge is by fruition of this karmic species and is not associated with *sammatta*, it cannot be knowledge It cannot also be nescience because it is not associated with *micchatta* In this context, knowledge belongs to a different variety similar to *sammā-micchāiṭṭhi* form and despite its unitary nature, it has been referred to as a *missa* (mixed) type

> ***Abhinibohiya nāṇam suda-nānam ohi- nānam asanjadā-sammāiṭṭh-p pahuḍi jāva khina-kasāya-vidarāga-chadumatthā tti - 120***

> **Abhiṇibohiya, suda and ohi nānas are found in purification stages beginning from *asanjadā* (non-restraint) *sammāiṭṭhi* up to passion destroyed *vidrāga-cadumattā* (detached non-omniscient) - 120**

Q There is *ohi-nāna* in celestial and infernal beings with *asanjadā sammāitthi*, as their *ohi* is birth-based It is also in the fifth *gunattāna* onward as the attributes are there However, this knowledge could not be in *asanjadā-sammāitthi tirikkhās* and humans as they have no base of birth or attribute

A This is not correct *Asanjadā sammāitthi* sub-humans and humans have *sammatta* (righteousness *samyaktva*) quality that can cause *ohi* (clairvoyant *avadhi*) knowledge

Q Since sammāiṭṭhis do not have ohi knowledge, how could it be said that their right-faith is the cause of ohi-ṇāna?

A It means sanjadāā (restraint) beings also do not have ohi-ṇāṇa. Hence, these beings are said to have no ohi-ṇāṇa

Q Is it only specific sanjadāā (restraint) which causes ohi-ṇāna and hence, all sanjadā beings do not realize this knowledge?

A If this is so, only specific sammatta (righteousness) is the cause of this knowledge (in place of specific restraint) Therefore, it can be said that there is no realization of ohi-ṇāṇa in sammāiṭṭhi tirikkhās and humans.

Q There are three categories of *sammāitthi uvasama* (suppression), *kṣāyika* (destruction) and *khaōvasama* (destruction-cum-suppression *kṣayōpasama*) which are instrumental for ohi-ṇāṇa in some cases only In this case, a specific sammāiṭṭhi would not achieve ohi-ṇāṇa?

A.This can be in the case of a specific *sanjadāā* It has been observed that the five-fold *sanjadās* (restraints) namely *sāmāiya* (equanimity *Samāvika*), *cheovatthāvana* (partitioned initiation *chedopasthāpan*), *parihāravisuddhi* (remedial purification), *suhuma-sāmparaiya* (subtle passion *sukṣma-sāmparāva*), *yathākhyata* (ideal conduct) and *deśaviraya* (partial restraint. *desavirata*) could be, or could not be the cause of *ohi nāna* Therefore, it could be said that a specific *sanjadā* (restraint) also would not make happen *ohi-nāna*

Q. Can some specific volition, in the form of restraint out of the innumerable universe-equivalents, make happen righteousness?
A It could, then, also be said that only some specific volitions related with righteousness, out of the innumerable universe equivalents, make happen *ohi- nāna*

> ***Manapajjava-nānī pamatta-sanjadāa-p-pahudi jāva khīna-kasāya-vīdarāga-cadumattā iti - 121***
>
> ***Maṇapajjava-nāni* (telepathic beings) are found (in, or) from the sixth *gunaṭṭāna pamattā-sanjadāā* (non-vigilant-restraint) stage up to the twelfth, *khinakasāya vīdarāga chadumattha* (passion-destroyed-detached non-omniscient) - 121**

Q Why are there no *maṇapajjava-nānis*[5] among living beings in the lower stages like that of partial restraint, etc ?
A The Āgama states that there is no telepathic knowledge in the case of partial restraint or non-restraint stage

Q If restraint is the only cause to have telepathic knowledge, why is it all restrained beings do not possess it?
A It could have been so if restraint was the only cause There are many other causes as well In the absence of other causes, restrained beings will not have *manapajjava* (telepathy)

Q What are these other causes?
A The specific *davva* (substance), *kṣetra* (location), *kāla* (time), etc , are other causes In their absence, there would be no telepathy in all restrained beings

***Kevala-ṇāṇī tasu ṭhāṇesu sajogi-kevalī ajogikevali siddhā cedi* - 122**

***Kevala-ṇāṇis* have only three *guṇaṭṭhāṇas*: *Sajoga Kevali* (active omniscient), *Ajoga Kevali* (non-active omniscient) and *Siddhā* - 122**

Q Is it acknowledged that the Enlightened Arhats are said to have no omniscience because they have mind due to the destruction-cum-suppression of *no-indiyāvarana* (quasi-sense-obscuring) karma?
A It is not correct Because, all (four) obscuring karmas are destroyed in the Enlightened Arhat and therefore, there is no destruction-cum-suppression of *nānvarniyā* (knowledge-obscuring) karma resulting in no mind Accordingly, there is neither functioning of the mind nor mind owing to the destruction of obstructing karma potency

Q If so, how is it the Enlightened Arhat can be *Sajogi* (active)?
A The existence of 'soul space-points' vibrations in Arhat cause true and false-cum-non-false speech, and hence, is *Sajogi*

Q If the Arhat has no *mind*, how can there be the function of mind in the form of speech?
A Because, speech is not a function of the mind, but it is the function of knowledge

Q How could an orderly speech can come from non-orderly or simultaneous knowledge?
A The potter makes an earthen pot from non-orderly knowledge and yet, produces pot through processing stages Similarly, the non-orderly knowledge can also produce an orderly speech

Q If there is no mental activity in *Sajogi-Kevali*, will there be a contradiction with earlier aphorism 50 which makes the statement that he has true and false-cum-non-false mental activity?
A True and false-cum-non-false speech is the function of the mind. Presence of mind and its activity thus are recognized Activity occurs due to soul space-points quasi-karmic vibrations □

NOTES

1 These processes of acquiring knowledge are akin to scientific processes of experimentation, observation, theorisation, and record However, in an ancient period there were no experiments as in modern times, but they were only sense-based or intuitional processes

2 This type of knowledge was originally taken to mean scriptural knowledge only, but in later usage, the definition has been modified to include all kinds of knowledge acquired through words, signals, symbols, etc

3 According to Jainism, all living beings possess this capacity in varying degrees, with limitations appropriate to each, imposed due to karmic veils *Avadhi jñāna* is of three types *desa-avadhi* which is limited by space and time, *parama-avadhi* which is not limited by space and time, and *sarva-avadhi* which is due to the apprehension of all modes of physical objects

4 *Manapajjava-nāna* is of two types *Ṛju-mati* and *vipula-mati* vary only in degree *Rju-mati* is the ability to know the thoughts of other beings that are located within the range of one life to eight past and eight future lives *Vipula-mati* has a spatial range between eight and a infinite number of incarnations, and it lasts until the dawn of omniscience

5 According to Jainism, it is one of the five types of knowledge It is possible for saints only, as it is a refined and subtle type of knowledge It stands for one's capacity to direct apprehended modes of others' minds It is a type of *vikala* knowledge - other worldly knowledge, divided into *avadhi* and *manah-paryāva Paryāya* is a Jain term employed for manifestations that occur within the attributes of substances □

MAGGAṆA OF SANJAMAS
Investigation Of Restrained Beings

The Sanskrit equivalents of Prākrit words *sanjadāā/sanjama* (restraint) are *samayuta/samyama* The Jain Āgama literature employs the word *sanjama* in metaphysical term and it speaks of the restraint Lord Mahāvira imposed upon him self when he renounced the material world

Within the purview of total Jain living maximizing metaphysical notion and notational methodology, *sanjadāā* implies self-control or restraint in acts both in terms of physical and psychical functioning This Jain lexicon term employed with reference to the attributes of all living beings is studied under three conditions embodied in living beings -- body, vocal and mental restraints

In the process of spiritual purification, the *sanjadāā* being refrains committing violence to reach *pamatta-sanjadā* (non-vigilant-restraint) and *apamatta-sanjadā* (vigilant-restraint) *gunaṭṭānas* In contrast, *Asanjadā* (non-restraint *avirati*) individual in Jainism is defined as one who does not abstain from [a] 28 kinds of sense-objects -- eight of touch, five of taste, two of smell five of color and eight of sound and [b] violence towards fourteen kinds of living beings

A *sanjama* being is a *sammmāiṭṭhi* and without *sammmāiṭṭhi*, the person cannot be *sanjadāā* and will be *asanjadā* (non-restrained) And in *Siddha* state, no single kind *sanjama* is possible The *Siddha* therefore is neither *sanjadāsanjadā* (restrained-cum-non-restrained) nor a *sanjadā* (restrained)

Aphorisms in this section give a description of various beings with their degree of restraint and non-vigilance (aphorisms 125-130), from *sanjadāāsanjadā* (partial restraint) in the fifth *gunaṭṭāna* to the sixth, *pamattā-sanjadā* (non-vigilant- restraint) stage Further purified by *sāmāiya* (equanimity) and *chedovaṭṭāvana* (partitioned initiation), an upward journey continues The *sanjadā* purified by either suppression or elimination of the secondary *no-kasāyas* and subtle passions lead to the tenth *gunaṭṭāna*, *suhuma sāmparaiya* The *sanjadā* will then proceed from the eleventh to the fourteenth *gunaṭṭāna*, *uuvasanta-kasāya-viyarāya-chadumatthą* (passion-suppressed disengaged-non-omniscient), *khina-kasāya-chadumaṭṭha* (passion-destroyed-non-omniscient), *sajoga* and *ajogi-kevali* (dynamic and activity-less Perfect) under a process of continuums The level of this purification stage or development is the process upon which given attributes with reference to a combination of *micchāi*, *sammāmicchāi*- and *sammāi-iṭṭhis* shape the success of the individual beings toward liberation

Sanjamāṇuvādeṇa atthi sanjadāā sāmāiya-chedovaṭṭhāvaṇa-suddhi-sanjadā-parihāra-suddhi-sanjadā suhumā-sāmparāiya-suddhi-sanjadā-jahākkhada-vihāra-suddhi-sanjadā sanjadā sanjadā asanjadā cedi - 123

In accordance with the *Āgama* in reference to *sanjama*, there are seven kinds of such beings· *sāmāiya-suddhi* (purity by equanimity), *chedovaṭṭhāvaṇa-suddhi* (purity by partitioned initiation), *parihāra suddhi* (remedial purification), *suhumā-sāmparāiya-suddhi* (purity by subtle passions); *jahākkhada-vihāra* (purity through conformed conduct); *sanjadāsanjadā* (partial restraint) and *asanjadā* (non-restraint) - 123

Q Who is a *sanjadāā* (restrained *sanyatā*)?
A The prefix *sam* in *sanjadāā* means right or rational Hence, the restrained being follows what is in agreement with *sammatta* and *sammānāna* (right-knowledge) Alternatively, the living beings who have abstained from internal and external karma-influx are called *sanjadā*

Q Who is purified through *sāmāiya* (equanimity)?
A One who determines to the pledge "abstaining from all sinful activities," and forsakes them under all forms of conduct in a unified way becomes *sāmāiy* (*samyāyiya*), is a person of sharp intellect

Q Who will get purification through the process of *chedovaṭthāvanā* (partitioned initiation)?
A One who follows to observe partitioned vows of one, two or three process of *chedovaṭṭhāvanā* is *chedovaṭṭhāi* (practitioner of partitioned vows) Nevertheless, *samāyiya* is quite substantive in this mode and therefore, this process is meant for medium intellects

Q Does it mean the two *sanjamas* are only one?
A This is correct with reference to this aphorism

Q Who is a *parihāra* (remedial) *suddhi* (purified) *sanjama* (restraint)?
A A living being when restrained through remedial purification process is a *parihārasuddhi-sanjama* This being is then said to have (a) enjoyed worldly life for thirty years and accepted the vow of first two restraints, (b) removed all doubts by understanding the pre-canon of *pratyākhyāna* (renunciation) and (c) acquired prodigy of avoidance through special

austerities. This *parihārasuddhi-sanjadāā* thus protects himself from committing violence in the course of activities.

Q Who is *a sukumā-sāmparāiya-suddhi sanjadāa* being?
A The term *samparaya* means passions When a being with subtle passion undergoes purity through restraint, he is *suhumā-sāmparāiya-suddhi sanjadāā*

Q Who is a *jahākkhada-vihāra-suddhi-sanjadāa*?
A The term *vihāra* means practice to reduce passions to zero, and who practices *vihāra*, is *jahākkhada-vihāri* (*yathākhyatapatvihāri*)

It is said in *PP* verses 470-478 that a restraint through equanimity follows [a] utmost austerity in all conduct, [b] observes five basic vows through partitioned initiation, [c] avoids all sinful activities by observing five *samii* (carefulness acts *samitis*) and three *guttis* (*guptis*), [d] stays away from *loha* [e] restrains conforming with eleventh to fourteenth *gunaṭṭānas*

The partially restrained is one who follows 12 vows with right-faith There are eleven classes of these beings based on mental *pratimas* (resolves). The *asanjadās* do not abstain from violence against 14 kinds of living beings and 28 kinds of sense objects

> ***Sanjadā pamatta-sanjadāā-p-pahuḍi jāva ajogi kevali tti* - 124**
>
> ***Sanjadā* beings begin from the sixth *guṇaṭṭāṇa*, *pamatta - sanjadā* (non-vigilant restraint) up to the fourteenth, *ajogi kevali* - 124**

Q Is it proper to call an individual as restrained who forsakes sinful activities with intelligence? If this is not admissible, can wood, etc be referred to as restrained? Therefore, can an omniscient possess *sanjama* (restraint) excellence?
A Restraint is formally admissible in an omniscient, as he has burnt *ghāiya* (obstructive)-karmas in innumerable series and manifests inherent attributes by cessation of errant activity.

***Sāmāiya-chedovaṭṭhāvaṇa-suddhi-sanjadāā pamatta-sanjadā-p-pahuḍi jāva aṇiyaṭṭhi tti* - 125**

***Sanjadā* beings purified through *sāmāiya* (equanimity) and *chedovaṭṭhāvaṇa* (partitioned initiation), begin from the sixth *guṇaṭṭāṇa*, *pamatta-sanjadāā* (non-vigilantly-restrained) up to the ninth *aṇiyaṭṭhi karaṇa* (similar volitions) - 125**

***Parihāra-suddhi-sanjadāā dosu ṭṭhāṇesu-pamatta-sanjadāaṭṭhāne appamattasanjadāṭṭhāne* - 126**

***Sanjadā* beings purified by avoidance (of violence, etc.), fall into two *gunaṭṭānas* - *pamatta-sanjadāā* (non-vigilantly restrained) and *appamatta-sanjadā* (vigilantly restrained) - 126**

Q Why is there no *parihāra-suddhi* restraint in the eighth and higher *gunaṭṭānas*?
A When embodied souls are deeply absorbed in meditation and withdrawn from all physical activities such as moving, etc , position of *parihāra-suddhi-sanjama* is not possible This is because only a *pravṛtta* (person engaged in material world) person can undergo *parihāra-suddhi* restraint Hence, *parihāra-suddhi-sanjama* is not seen in higher *gunattānas*

***Suhuma-sāmpāriya-suddhi-sanjadāā ekkammi ceva suhuma-sampāriya-suddhi-sanjadāaṭṭhāne* - 127**

Restrained beings purified through subtle passions are found only in the tenth *gunaṭṭāṇa*, *suhuma-sampāriya-suddhi-sanjadāā* - 127

Q Does *suhuma-sāmpāriya sanjadāā* (restrained through subtle passion) has a nature of one-vow or five-vows? If one-vow, an individual can neither attain liberation through partitioned initiation restraint nor ascend *uvasama* (suppression) ladder Because, without the nature of five-vows, an individual with only one-vow of equanimity restraint can neither attain liberation nor ascend the *uvasama* ladder Does this mean that *suhama-sampāriya-suddhi-sanjama* would have two varieties, one-vow and five-vows?
A First two assumptions are unacceptable, and as far two varieties are concerned, there is no difference of any kind in the quality of restraint,

whether it has the nature of one-vow or five-vows Hence, there is only one variety

Q If no two varieties of *sanjadāā* are there with respect to one-vow or five-vows, how could there be five varieties of *sanjama*?
A In fact there are only four varieties of restraint, no fifth kind This means that the first two restraints are only one and any difference between them is in their intention

> ***Jahākkhāda vihāra-suddhi-sanjadāā cadusuṭṭhānesu uvasantakasāya-vīyarāya-chadumatthā khina-kasāya-vīyarāya-chadumatthā sajogikevali ajogikevali tti - 128***
>
> ***Jahākkhāda vihāra-suddhi-sanjadāā*** **(purified through conformed restraint) has four spiritual stages only, from the eleventh to the fourteenth·** ***uvasanta kasāya vīyarāya-chadumaṭṭha*** **(passions- suppressed-detached non-omniscient);** ***khiṇa-kasāya chadumatthā*** **(passions-destroyed detached non-omniscient);** ***sajogi*** **and** ***ajogi-kevalins*** **- 128**
>
> ***Sanjadāsanjadāā ekkami ceve sanjadāsanjadāatthnne - 129***
>
> ***Sanjadāsanjadāā*** **(partially restrained) being has only the fifth** ***gunaṭṭāna, sanjadā*** **(partially non-restrained) - 129**
>
> ***Asanjadā e-indiya-p-pahuḍi jīva asanjadā sammāṭṭhi tti - 130***
>
> ***Asanjadā*** **(non-restrained) being has four** ***gunaṭṭānas*** **starting from the first,** ***e-indiya*** **up to the fourth,** ***asanjadā sammāitthi*** **- 130**

Q Are there *micchāitthi* beings who are *sanjadāās*(restrained)?
A No, there could be no *sanjadāā* without *sammmāiṭthi*

Q What kind of *sanjama* is in the *Siddha* state?
A There is no single kind of *sanjama* in the *Siddha* state He is neither *sanjadāāsanjadā* (restrained-cum-non-restrained) nor a *sanjadā* (restrained) having destroyed all errant activity. □

DANSAṆA MAGGAṆĀ
Investigation Of Conation

It is clear that an *asanjadā* being originate from the first to the fourth *gunattānas* e-*indiya* to *sammāitthi* and therefore, *sanjadāā* cannot be a *micchāitthi*

As Dr Kendall W Folkert has noted that in "Jainism *dansana* as belief or faith [conation] is the tripartite path to salvation In the Jain tradition, the history of the term [*dansana*] is complex, and a large part of its complex history lies in its associations with 'right' and 'wrong' [Thus] within the Jain tradition it has a diffuse character The additional role is its function in the process of perception, where it is often translated as 'intuition'" (*Scripture and Community*, ed by Dr John E Cort)

In Jainism, this additional role of perception in living beings has four categories *cakkhu* (ocular), *acakkhuu* (non-ocular), *odhi* (clairvoyant) and *kevali* (omniscient) Investigation of these categories brings out their particular characteristics, their functional conditioning through consciousness and karma effects and their processing mechanisms and definitions In fact, it is out in the open that *odhi* conation is achieved in the fourth *gunaṭṭāna* of *asanjadā-sammāiṭṭhi*

With the destruction of *ghāyiya* (obscuring)-karmas, the *kevali* does possess both knowledge and conation together in the fourth *gunattāna* and continues up to the twelfth, passion-destroyed detached *chadumattha* (non-omniscient) And with *kevala-dansana* (Perfect-conation), living beings get associated with three *gunattānas* - *Sajogi*, *Ajogi* and *Siddha*, as mentioned earlier

Dansaṇānuvādena atthi cakkhudansanī acakkhudansanī odhidansanī kevaladansanī cedi - 131

In accordance with the *Āgama* in reference to *dansana*, there are four kinds of living beings *cakkhu* (ocular *caksu*) *dansaṇi*, *acakkhu dansaṇī* (non-ocular), *ohi* (clairvoyant) *dansanī* and *kevali- dansaṇī* - 131

Q What is the definition of *cakkhu dansana*?

A *Cakkhu dansana* is 'seeing the objects generally by the eyes'

Q Grasping of objects after its first contact with sense is *avagraha* (apprehension), as has been said earlier. Since, the process grasps the general-cum-particular object, it cannot be taken as a form of conation So, does this mean no *cakkhu dansana*?
A It is also general-cum-particular since conation grasps the inner object

Q In this case, inner functional consciousness cannot be conation because since its general-cum-particularity is accepted?
A The word 'general' is employed here to mean the general-cum-particular soul

Q Why the word 'general' is taken here to describe a general-cum-particular soul?
A Ocular sense is capable to grasp the colour or the form of the object due to *khaoa-uvasama*-karma It grasps colour in general because it does not specify a single colour As soul is similar with respect to this process, the mode of similarity of the soul is called 'general' and thus, it is the object of conation

Q What is clarified by ocular-sense is *cakkhu dansana* However, soul is not clarified by ocular-sense The ocular-sense clarifies only the object with colour-in-general and colour-in-specific It is not conation since the object does not have functional consciousness It is also not correct to say that functional consciousness towards the object is conation because consciousness is in the form of knowledge Hence, how could there be *cakkhu dansana*?
A In the absence of *cakkhu dansana*, there is *cakkhu dansan-anāvarna* (ocular conation-obscuring) karma Hence, it is admissible that *cakkhu dansana* grasps the inner object Secondly, deep sleeping karmas, etc, are not counted in the sub-species of *jnānāvarana* karma, and neither general consciousness which is obscured by *ghātiya karma* but grasps the inner and outer objects nor functional consciousness

Q If conation is admissible as functional consciousness grasping the soul, is there any difference between the four conations as all souls are similar and non-specific?
A The nature of feeling of an object that produces related knowledge is *dansana* So, there is no rule which states that there are four *cakkhu dansanas* There are as many names of the destruction-cum-suppression

in the soul as there are objects grasped and knowledge produced by the destruction-cum-suppression of ocular sense

Similarly, conation varieties are explained It is said in *PP* verses 484-486 that *cakkhu dansana* is defined as that (object or soul) which is clarified by the sense of sight and *acakkhu dansana* by remaining senses and the mind Clairvoyant conation is that which observes tangible objects from absolute atoms to the last and largest aggregates There are many illuminators of limited area. However, absolute conation illuminates the occupied and unoccupied universe

> ***Cakkhudansanī cau-rindiya-p-pahudi jāva khīnakasāya-vīyarāya-chadumatthā tti - 132***
>
> ***Cakkhudansanī* begins from the four-sensed being (i.e. *micchāithi*) up to the twelfth stage of *khīnakasāya-vīyarāya-chadumatthā* (passions-destroyed detached non-omniscient) - 132**
>
> ***Acakkhudansanī e-indiya-p-pahudi jāva khīnakasāya vīyarāya-chadumatthā tti - 133***
>
> ***Acakkhudansanī* being has stages from one-sensed (i.e. *micchāithi*) up to twelfth stage *khīnakasāya vīyarāya-chadumatthā* (passion-destroyed detached non-omniscient) - 133**

Q. Knowledge knows the nature of objects is different from itself So does conation Then are they possibly identical?
A No, knowledge knows its different nature and conation knows the nature of objects non-different from itself Therefore, they are not identical

Q Why is there no simultaneous active involvement of knowledge and conation in the world?
A After the annihilation of *avarana*-karma (concealing-karma), the *kevali* has knowledge and conation together

Q Why does the *Sajogi-Kevali* not have knowledge and conation simultaneously?
A There is rise of obscuring karmas in *Sajogi-Kevali* and hence no simultaneous power

Q Why there is no self-soul without self-experience?

A It is because there is absence of a simultaneous functional consciousness with respect to internal and external objects.

Q Why then is *śruta*-conation not admitted?

A It cannot be admitted as *śruta jnāna* (scriptural knowledge) is always preceded by sensory knowledge and not by conation Had conation been the cognizer of external objects, conation related with scriptural knowledge would have been there But it is not, scriptural knowledge is not preceded by conation

> ***Odhidansanī asanjadā-sammāitthi-p-pahuḍi jāva khīnakasāya-vīyarāya-chadumātthhā tti - 134***
>
> **The *odhidansanī* (clairvoyance-conated) being has stages beginning from the fourth stage *asanjadā-sammāiṭṭhi* (non-restrained right-faithed) up to the *khīnakasāya-viyarāya-chadumātthhā* (passions-destroyed detached non-omniscient) twelfth stage - 134**

Q How is it clairvoyance-conation is not recognized separately?

A Because, it is included in *ohi-dansana* (clairvoyance-conation)

Q Should there not be telepathic-conation?

A Since telepathic knowledge is preceded by sensory knowledge, there is no telepathic-conation

> ***Kevala dansanī tisu ṭṭhānesu sajogi kevalio ajogi kevali siddho cedi - 135***
>
> ***Kevala dansanī* (absolute conation) being has three *gunaṭṭānas: Sajogi, Ajogi* and *Siddha kevali* - 135**

Q Kevala knowledge knows the tri-timal nature of infinite objects and the perfect conation mode cognizes only the internal nature of objects How could they be equivalent?

A. The soul possesses knowledge in totality and also cognizes the tri-timal infinite objects and their modes Thus, knowledge possesses cognition in totality, and therefore, they are similar

Q Conation has an upgraded quality with respect to knowledge as it cognizes modes of the inner self-soul So, how is it that knowledge can be similar to conation?

A Knowledge pertains to conation and vice-versa, both are similar It is said in the Āgama that the soul is knowledge in totality The whole universe, occupied and un-occupied, is subject to knowledge. Therefore, knowledge is omnipresent. Reality has same vastness with the distinct and indistinct modes of past, present and future □

LESSĀ MAGGAṆĀ
Investigation Of Coloration

In the Jain metaphysical matters, *lessā* (colouration *lesyā*) word has a significant meaning The term refers to colouration of the individual soul produced by karma particles Now, here is the description of colouration of the soul, though not recognizable by our senses, distinguishable from other souls

According to Dr H V Glasenapp, *lessā* is the product of the *yoga* and it disappears simultaneously with the *yoga* in the thirteenth *gunaṭṭāna* Glasenapp also points to the fact that "a being at its birth has in the beginning of [*lessā*] which it possessed at its death in the preceding existence, later on, [it] can change "

It is noted in aphorism 4, *lessyā* is the propensity of passions associated with activity This general definition however cannot be admitted as it has been also stated that *Sajogi-Kevalis* are of white aural colouration Therefore, they cannot be *alessiya* (devoid of colouration)

We learn that black, blue and grey colour beings are found beginning from *e-indiya* up to the fourth *gunaṭṭānu*, *asanjadā-sammāṭṭhi*, humans with yellow and red colours are found from the first up to the seventh *gunaṭṭāna*, *apamatta-sanjadāā* and white colour of *Sajogi-Kevalis* in the thirteenth *gunaṭṭāna*

Alessiyā (non-aural) humans go beyond thirteenth *gunaṭṭāna*

***Lessānuvādenu atthi kīnha-lessiyā nīla-lessiyā kāu-lessiyā teu-lessiyā pammalessiyā sukka-lessiyā alessiyā cedi - 136*[1]**

In conformity with the Āgama in reference to the investigation method of *lessā* (colouration), there are seven kinds of living beings. *khīna* (black), *nīla* (blue), *kāu* (grey), *teu* (yellow), *pamma* (red), *sukka* (white) and *alessiyā* (non-aural) - 136

Q What is the definition of *lessā* (colouration)?
A It is the medium (passion and activity) which covers the living beings with karmic aggregates

Q As stated in aphorism 4, is *lessā* (*lesyā*) the propensity of passions associated with activity?
A This general definition is not admissible here, as an omniscient with activity would be referred to as *alessiya*

Q Would it be wrong to assume an omniscient as *alessiya*?

A It is wrong to assume as such, because it has been stated that *Sayogi-Kevalis* are of white aural colouration

Q. Is *lessā* an activity, passion or an association of both? If it is admitted, would it mean that it will be included in the investigation door of activity or passion, or both Is *lessā* then an independent investigative door?

A *Lessā* is neither activity only nor passion only It is of dual nature, defined as a unified form of activity and passion in the single function of karma, staining the soul

Q This stain function is not different from activity and passion and therefore, can it be taken as different from the two factors?

A *Lessā* is the mixed form of activity and passion and functions to lengthen worldly life This is the function of neither activity alone nor passion alone Therefore, *lessā* is different from both of them The six-fold frution of passions -- strongest, stronger, strong, mild, milder and mildest have corresponding *lessās* such as black, blue, gray, yellow, red and white

These have been characterised in *PP* verses 509-517 in the following manner Black represents nature of strong anger, enmity and prone to fighting, devoid of compassion, and religiosity Blue denotes ignorance, lust, deceit, cheating and desire for riches and gains Grey is characterized by blasphemy, sorrowfulness, disrespect and self-praising Yellow is characterized by carefulness -- what to do or not to do, what to eat or not to eat, equanimity and compassion Red is renunciation, auspicious volitions, forgiveness and religious bent White is characterized by stronger equanimity, desireless-ness and detachment

Q Who is an *alessiyā*?

A One who is *lessā*less It is said in *PP* verse 556 that the *alessiyā* is one who is devoid of *lessās*, has crossed the world of five-fold change (of substantiality, location, time, mode and birth-cycle) and acquired infinite and supra-sensual bliss and liberation.

Kinha-lessiyā nila-lessiyā kāu-lessiyā e-indiya-p-pahuḍi jāva asanjadā-sammāiṭṭhi tti - 137

Living beings with black, blue and grey *lessās* have stages beginning from *e-indiya* (i.e. *micchāṭṭhi*) up to the fourth stage, *asanjadā-sammāṭṭhi* - 137

Q Why only three inauspicious *lessās* are up to the fourth stage?
A Only fruition of strongest, stronger and strong passions occur up to this stage and hence, these inauspicious *lessās* continue only up to the fourth stage

Teu-lessiyā pamma- lessiyā sanni-micchāiṭṭhi-p-pahuḍi jāva appamatta-sanjadāā tti - 138

Humans with yellow and red *lessās* begin from the first stage, *saṇṇi-micchāiṭṭhi,* up to the seventh stage, *appamatta-sanjadāā* - 138

Q Why these two *lessās* are up to the seventh stage?
A It is because the beings with these *lessās* do not have the fruition of strongest, stronger and strong passions

Sukka- lessiyā saṇṇi-micchāiṭṭhi p-pahudi jāva sajogikevali tti - 139

Humans with white *lessā* begin from *saṇṇi-micchāiṭṭhi* up to thirteenth stage, *Sajogikevali* - 139

Q How is it there could be white *lessā* in human beings who have suppressed passions or have destroyed passions?
A. Living beings with suppressed or destroyed passions would also have activity, causing karmic influx It is due to this, there is no contradiction to admit white *lessā* in them

Tena para alessiyā - 140

***Alessiyā* humans have purification stages beyond thirteenth - 140**

Q Why humans devoid of *lessās* are beyond the thirteenth stage?
A It is because they no longer have activity and passions to cause karmic bondage □

NOTES

1 The nature of *lessā* is explained by two parables by Dr H V Glasenapp in his book *Doctrine of Karman in Jain Philosophy*, p 48

"Six men see a Jambu-tree (Rose-apple tree), full of ripened fruits They want to eat fruit but climbing-up the tree is perilous to life They reflect therefore as to how they can obtain the jambus The first man proposes to hew down the tree from the root The second advises merely to cut down the boughs, the third recommends to cut off only the branches and the fourth to cut off the bunches The fifth wants only to pluck the fruit and the sixth at last says that one shall gather and eat the fruit fallen to the ground Here the first has a black, the second a dark, the third a grey, the fourth a fiery, the fifth a lotus-pink and the sixth a white *lessā* "

"Six robbers want to surprise a village The first robber wants to kill all beings, quadrupeds and bipeds, the second wants only human beings, the third wants only men, the fourth wants only those armed and the fifth wants only those who fight The sixth advises to take away only the treasures, but not to murder anybody

The explanation of this parable is similar to that of the first in assigning colour to each of them "

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BHAVVA AND ABHAVVA MAGGAṆĀ
Investigation Of Libertable And Non-Libertable

The natural state of soul as found in Jain philosophical system is inherently *pārināmika* (changes or modifies) and thus has three modes sentient (consciousness), *bhavva* (libertable *bhavya*) and *abhavva* (non-libertable *abhavya*) These are resulted neither from *uvasama* (suppression) nor *khaya* (destruction), nor from the combination of *uvasama-khaya* (suppression-cum-destruction) karmas

One of the essentials of Jain philosophy is that liberation is attainable through the human body only Technically speaking it means that the souls are grouped into two classes as *bhavvas* and *abhavvas* with respect to liberation Respectively, they refer to an instrumentality of the soul's capability or non-capability of attaining liberation Hence, the *bhavvas* are those who are capable of liberation, whereas the *abhavvas* are those who are not capable of liberation

Bhaviyānuvādena atthi bhava-siddhiyā abhava-siddhiyā - 141

In conformity with the *Āgama*, there are two kinds of living beings *bhavva-siddhika* (liberatable) and *abhavva-siddhika* (non-liberatable) - 141

Q Who is a bhavva-siddhika?
A One who will attain salvation in the future is *bhavva-siddhika*

Q Would there be discontinuation of worldly existence when all *bhavva-siddhika* beings are liberated?
A Liberatable beings are infinite, their numbers are never-ending Any quantity with an end is not an infinite

Q How is it that any quantity always under loss and no addition can be an infinite?
A If this is not so, quantity of *one* will also be infinite Hence, it is only that quantity that does not end in nil despite its constant loss is infinite

Q *Ardha-puggala-parivaratana* (half-mattergy transformation time) is infinite and yet there is an end
A The quantity of the libertable and *ardha-puggala-parivaratana* are infinite in respect to varying reasons, but there is no similarity between the two In fact, the time for half-mattergy transformation is not infinite and it can be explained in the following manner

The half-mattergy transformation time is infinite despite a gradual extinction similar to a *chadumattha*(non-omniscient) who cannot count end-point However, *kevala-nāna* is infinite because it knows of infinity and living being is infinite with no total extinction If any quantity with gradual loss is totally lost, also time which is under constant loss will be totally lost Then there would be a loss of all entities and realities in the world Therefore, it must be admitted that *bhavva-siddhikas* (liberatables) are infinite despite their gradual loss

Q How is it that there are the *bhavva-siddhikas*, never attain liberation?
A *Bhavva-siddhikas* are those who have potency for liberation It is as though gold ore cannot be referred to as rock because of its potential to attain its pure gold-form Similarly, there are potential beings but never attain liberation They are called *bhavva-siddhikas*

Q Who are *abhvva-siddhivās* (non-liberatables)?
A Living beings who lack potency for liberation are *abhvva-siddhiyās* It is said in *PP* verse 557 that there are potential living beings to attain liberation and they are the *bhavva-siddhikas* There are non-potential living beings who do not achieve liberation and they are the *abhavva-siddhiyās*

Bhava-siddhiyā e-indiya-p-pahudi jāva ajogi kevali tti - 142

Liberatable beings begin from the first stage *e-indiya micchāitthi* up to the fourteenth stage of *Ajogi Kevali* - 142

Abhavva-siddhiyā e-indiya-p-pahuḍi jāva sanni-micchāiṭṭhi tti - 143

***Abhavva-siddhiyā* living beings begin from the first stage *e-indiya micchāiṭṭhi* up to *sanni* (instinctive) *micchāiṭṭhi* stage (i e they have only first *gunaṭṭāna*) - 143**

SAMMAṬṬA MAGGAṆĀ
Investigation Of Righteousness In Different Soul Life

The literal meaning of the Prākrit word '*sammatta*' is righteousness, and in this context, it conveys the sense of an inclination of purity, an attitudinal aspect toward spiritual contentment brought about by knowledge and understanding of the universal law of truth This is the Jain thinking to effect the *sammatta* path that leads to spiritual contentment. In other words, *sammatta* is a natural predilection for what is true and spiritually wholesome The opposite of *sammatta* is *micchāttha* (wrong-faith) According to Jain metaphysics, the soul experiences a vacillating internal transformation in the mixed *gunaṭṭāna*, where *sammatta* makes its appearance This transformation could lapse into either wrong or right. But, on the simultaneous process of suppression and destruction of *dansana-mohanija-karma* (faith-delusive-karma *Darsana-mohaniya-karma*) and *kasāya* (passions *kaṣāya*), it turns into right knowledge empowering the soul to manifest deeper into the metaphysical realm of Reality and Reals (see destails in *Jaina Philosophy and Religion* Tr Nagin J Shah)

> ***Sammāttanuvāḍeṇa atthi sammāiṭṭhi khaiya-sammāiṭṭhi vedaga-sammāitthi uvasama-sammāitthi sāsana-sammāiṭṭhi sammā-micchāiṭṭhi micchāitthi cedi - 144***
>
> **In conformity with the *Āgama* in reference to *sammaṭṭa*, living beings in general are *sammaṭṭhis* and *khaya-sammaṭṭhi-vedaga* (destructional-right-faithed), of A long processing effects of *khaya-uvasama* (destruction-cum-suppression), *uvasama-sāsana-sammaṭṭhi* (suppression-lingering-right-faithed), *samma-micchaṭṭhi* (right-cum-wrong-faithed) and *micchaitthi* in particular - 144**

Q Why *micchāiṭṭhi* beings etc are included in the investigation door of righteousness?

A As *Neem* trees in a mango field are counted among field trees, *micchāiṭṭhis* etc have also been counted among the righteous beings It is said in *PP* verses 561, 646, 647, 649, and 650 that righteousness is defined as the belief in six *davvas* (substance), five *astikāyas* (existents) and nine *padārthas* (categories) as preached by the Jinas After all faith-delusive-karma destruction, it becomes *khaiya sammatta*, which is permanent and causes further karma destruction. It is not deviated by reverse sermons, logic, observation of sense-disguising entities and even the three worlds The *vedaga sammaṭṭa* is faulty due to fruition of faith-delusive-karma. The *uvasama sammatta* is the pure faith in reals and

realities by suppression of delusive-karma, just as coagulated mud water becomes clear

Sammāiṭṭhi khaiya-sammāiṭṭhi asanjadā-sammāiṭṭhi-p-pahudi jāva ajogi kevali tti - 145

Sammāiṭṭhi beings in general and *khaiya-sammāiṭṭhi* in particular have stages from the fourth, *asanjadā-sammāitthi* up to the the fourteenth, *Ajogi Kevali* - 145

Q What is a general sammāiṭṭhi?
A It is a common attribute found in all the three types of sammāitthi

Q How could there be similarity or generality among khaiya (destructional), khaya-uvasama and uvasama-sammāiṭṭhis, if they are different from each other?
A Similarity or generality in them is with respect to accuracy in faith in reals and realities

Q How could there be a similarity in faith qualified by different karmic levels such as khaya, khava-uvasama (destruction-cum-suppression) and uvasama (suppression)?
A The depth of faith is the same despite its association with varying karmic processes

Vedaga-sammāiṭṭhi asanjadā-sammāiṭṭhī-p-pahuḍi jāva appamattasanjadā tti. - 146

***Vedaga-sammāiṭṭhi* (experiential right-faithed) living beings have *gunattānas* from the fourth, *asanjadā sammāiṭṭhi* up to the seventh, *appamattā sanjadāā* - 146**

Q Why is there no *vedaga-sammāitthī* in the higher *gunaṭṭānas* like the eighth, etc ?
A It is so because one cannot ascend the destruction or suppression ladder with diluted, faulty and loose faith

Q Why has *uvasama-sammāitthi* (suppression-right-faith) a superior quality with respect to *vedaga-sammāitthi*?
A *Uvasama-sammāitthi* does not have laxity of faith with respect to *vedaga-sammāitthi*, which is due to the fruition of right-faith delusive-karma species

Q Why is it called *vedaga-sammāiṭṭhi*?
A It is so due to experiencing the fruition of right-faith-delusive- karma

Q How is it that living beings can have both right-faith and the fruition of right-faith delusive-karma?
A There is no contradiction in having partial right-faith, which is the nature of living beings, despite the fruition of partially destroying delusive- karma species of *sammatta*

Uvasama-sammāiṭṭhi asanjadā-sammāiṭṭhi-p-pahuḍi jāva uvasanta kasāya-vīyarāya-chadumatthā tti - 147

Uvasama-sammāiṭṭhi **beings begin from the fourth stage** ***asanjadā-sammāiṭṭhi*** **up to the eleventh** ***vīyarāyachadumaṭṭha*** **(detached non-omniscient) stage having** ***uvasanta kasāya*** **- 147**

Sāsana-sammāiṭṭhi ekkammi ceve sāsana-sammāiṭṭhiṭṭhāne **- 148**

Sāsana **(lingering)** ***sammāiṭṭhi*** **being is found only in the second** ***gunattāna*** **viz.** ***sāsana-sammāiṭṭhi*** **-148**

Sammā-micchāiṭṭi ekkammi ceva sammā micchāiṭṭhiṭṭāne - 149

Sammā-micchāiṭṭhi **being is only in the third** ***gunaṭṭāna*** **viz** ***sammā-micchāiṭṭhi*** **- 149**

Micchāitthi e-indiya-p-pahuḍi jāva sanni-micchāiṭṭhi tti - 150

Micchāiṭṭhi **living being begins from the** ***e-indiya-micchāiṭṭhi guṇaṭṭāna*** **up to the** ***sanṇi-micchāiṭṭhi gunaṭṭāna*** **- 150**

Ṇeraiyā atthi micchāiṭṭhi sāsaṇa-sammāiṭṭhi sammā-micchāiṭṭhi asanjadā-sammāiṭṭhi tti - 151

Neraiyā **(infernal) being has four** ***guṇaṭṭāṇas: micchāiṭṭhi, sāsana-sammāiṭṭhi, sammā-micchāiṭṭhi*** **and** ***asanjadā-sammāiṭṭhi*** **- 151**

Q It has been stated in aphorism 25 that there are so many stages in *neraiya gai* (destiny *gati*) So, what is the necessity of aphorism 151 while describing *sammattā*?
A. It is just for recollection of insipid disciples

Evam jāva sattaua pudhavisu - 152

Similarly, infernal hells have the first four *guṇaṭṭānas* - 152

Neraiyā asanjadā-sammāiṭṭhiṭhāṇe atthi khaiya-sammāiṭṭhivedaga-sammāiṭṭhi uvasama-sammāiṭṭhi cedi - 153

In *asanjadā-sammāiṭṭhi guṇaṭṭāna*, infernal have three kinds of *sammattas* *khaiya-uvasama.*(destruction-cum-suppression), *vedaga* (experential) and *uvasama* ·(suppression) *sammāiṭṭhis* - 153

Evam padhamāye pudhaviye neraiya - 154

Similarly, the first earth hell beings have three kinds of right-faith (as in aphorism 153) - 154

Vidiyādi jāva sattamāye pudhaviye neraiyā asanjadā sammāiṭṭhiṭṭhāne khaiya-sammāiṭṭhi natthi avasesā atthi - 155

The infernal of the second to seventh hells do not have *khaiya sammāiṭṭhi* in *asanjadā-sammāiṭṭhi* stage, but they do have remaining two types of right-faith - 155

Q Why don't destructional right-faithed beings take birth in second to seventh hells after destroying the seven delusive-karma sub-species?
A It is the nature of *khaiya sammāitthi* beings

Q Why is it that infernal of the second to the seventh hells do not acquire *khaiya sammāitthi* after destroying the above stated seven karma-species?
A Destruction of sub-species of wrong-faith cannot start in the absence of spiritual power and guidance

Tirikkhā atthi micchāiṭṭhi sāsaṇa-sammāiṭṭhi sammā-micchāiṭṭhi asanjadā-sammāiṭṭhi sanjadāāsanjadā tti - 156

***Tirikkhā* (sub-humans) generally have five kinds of right-faith: *micchaiṭṭhi*, *sāsana-sammāiṭṭhi* (lingering), *sammā-micchāiṭṭhi* (right-cum-wrong), *asanjadā* (non-restraint) and *sanjadāāsanjadā* (partial restraint) - 156**

Q Why do *tirikkhās* have no restraint with abandonment of food after body detachment?
A Because, they lack total internal detachment

Q What is the reason?
A There is a rule which states that there is no restraint state in the *tirikkhā* category

Evam jāva savva-dīva-samuddesu - 157

Similarly, *tirikkhās* of all island-continents and oceans have five types of righteousness (as in aphorism 156) -157

Q This aphorism does not stand for authenticity as *sanjadāāsanjadā* (partially restrained) *tirikkhās* are not found in the innumerable island-continents and oceans, from the Mānuṣottara Mountain onwards to the first part of the Svayamprabha Mountain located in the Svayambhūramaṇa island-continent Conditions there are like the land of enjoyments
A *Tirikkhās* are found in all island-continents and oceans on account of being forced out of their lands by gods or demi-gods due to their earlier causes like enmity etc That is why it is stated that *tirikkhās* in all the island-continents and oceans are said to have all the five types of righteousness

Tirikkhā asanjadā-sammāiṭṭhiṭṭhāne atthi khaiya-sammāiṭṭhi vedaga-sammāiṭṭhi uvasama-sammāiṭṭhi - 158

***Tirikkhās* in *asanjadā-sammāiṭṭhi*, the fourth *guṇaṭṭāṇa*, there are *khaiya* (destructional), *vedaga* (experential) and *uvasama* (suppression) righteousness - 158**

Tirikkhā sanjadāāsanjadāaṭṭhāṇe khaiya-sammāiṭṭhi ṇatthi avasesā atthi - 159

Tirikkhās in *sanjadāāsanjadā guṇaṭṭāna*, there is no *khaiya-sammāiṭṭhi*, but have other two — *uvasama* (suppression) and *khao-uvasama-sammāiṭṭhis* - 59

Q How is it that *tirikkhās* with destruction-right-faithed are not partially restrained?
A It is said in the Āgama that beings with destruction-right-faith after death take birth as *tirikkhās* only in *bhogabhūmi* There they would observe no *anuvrata* vows in conformity with canon, and therefore, they have no partial restraint

Evam pancindiya tirikkhā pancindiyatirikkhā pajjattā - 160

Similarly, in the general five-sensed and five-sensed- *pajjattā tirikkhā* beings, there is no *khaiya-sammāitthi*, but have the other two *uvasama* and *khao-uvasama* righteousness - 160

Pancindiya-tirikkhājoninīsu asanjadā-sammāiṭṭhi-sanjadāāsanjadāatthāne khaiya-sammāiṭṭhi natthi āvasesā atthi - 161

Female five-sense *tirikkhās* in *asanjadā sammāitthi* and *sanjadāāsanjadā* (partial restraint) *guṇattānas* have no *khaiya-sammāiṭṭhis*, but they do have the other two kinds - 161

Q Why is it so?
A Destruction-righteousness living beings are not born as five-sensed female *tirikkhās* after death However, those born there would not have destruction of faith-delusive-karma That is why there is no destruction-righteousness in them

Manussā atthi micchāiṭṭhi sāsana-sammāiṭṭhi sammā-micchāiṭṭi asanjadā-sammāiṭṭhi sanjadāāsanjadā sanjadā iti - 162

In *maṇussa* (humans), there are six kinds of righteousness *micchāiṭṭhi*, *sāsana-sammāiṭṭhi* (lingering-right), *sammā-micchāiṭṭhi*, *asanjadā-sammāiṭṭhi* (non-restrained), *sanjadāāsanjadā* (partial restrained) and *sanjadā* (total restraint) - 162
Evam addhāi-ja dīva-samuddesu- 163

Similarly, humans in all the two-and-a-half island-continents and two oceans have six types of righteousness - 163

Q Do humans with partial and total restraint-righteousness have their presence in all the island-continents and oceans because of other earlier causes like enmity, etc?
A No, they are not because of their inability to go beyond the *Mānuṣottara* mountain despite the efforts of gods or demi-gods

Manussā asanjadā-sammāiṭṭhi-sanjadāāsanjadā sanjadāatthāne atthi khaiya-sammāiṭṭhi-vedaya- sammāiṭṭhi uvasama- sammāiṭṭhi - 164

Humans in *asanjadā-sammāiṭṭhi, sanjadāāsanjadā* and *sanjadā* stages have *khaiya, vedaya* and *uvasama* righteousness - 164

Evam manusa-pajjattā-manusinīsu - 165

Similarly, *pajjattā* male and female humans are to be understood (i e they have three types of righteousness as above) - 165

Devā atthi micchāiṭṭhi sāsana sammāiṭṭhi sammā-micchāitthi asanjadā-sammāiṭṭhi tti - 166

***Devā* (celestials) have *micchāitthi*, *sāsana*, *sammā-micchā* and *asanjadā*- righteousness - 166**

Evam jāva uvarima-uvarima-gevejja-vimāna vāsiya deva tti - 167

Similarly, empyrean celestials up to the higher layer of the *Graiveyaka* abodes have four kinds of righteousness - 167

Deva asanjadā-sammāiṭṭhiṭṭhāṇe atthi khaiya-sammāiṭṭhi vedaya-sammāiṭṭhi uvasama-sammāiṭṭhi- 168.

***Asanjadā-sammāiṭṭhiṭṭhi* celestials have three kinds: *khaiya* (destructional), *vedaka* (destruction-cum-suppression) and *uvasama*- righteousness - 168**

Bhavanavāsiya-vāṇaveṇtara-joisiya-devā devīo ca sodhammisāṇa-kappavāsiya-devīo ca asanjadā-sammāiṭṭhiṭṭhāne khaiya-sammāiṭṭhu natthi avasesā atthi avasesiyāo atthi - 169

Mansional, peripatetic and astral celestial gods and goddesses and *kappavāsiya* (graded-empyreans *kalpavāsī*) of the *Sodhammisāṇa* (*Saudharma* and *Īsāna*) heavens in *asanjadā-sammāiṭṭhi guṇaṭṭāna* have no *khaiya-sammāiṭṭhi*. However, they do have the other two kinds -- *uvasama* and *vedaka*-righteousness - 169

Q Why is it that these celestials do not have *khaiya-sammāitthi*?
A In celestials, there is no destruction of *dansana-mohaniya*-mansional etc class karma Secondly, those who have destroyed it are not born in the lower male and female celestial class

Sodhammīsānu-p-pahuḍi jāva uvarima-uvarima gevajja-vimāṇa-vāsiya-devā asanjadā-sammāiṭṭhi ṭṭhāne atthi khaiya-sammāiṭṭhi vedaga-sammāiṭṭhi uvasama-sammāitthi - 170

Empyreans of the heavens beginning from the *Saudharma* and the *Īsāna* up to the upper part of the *Graiveyaka* abodes in *asanjadā-sammāiṭṭhi gunaṭṭāna* have *khaiya-sammāitthi* and *vedaka* and *uvasama* righteousness - 170

Q How is it so?
A All three classes of righteousness are born in all these three empyrean types Secondly, they may acquire *uvasama* (suppression) and *khaya* (destruction) sammā*itthi* (righteousness) after birth Thus, it is proper to state that there exist all three kinds of righteousness in these empyreans

Anudisa-anuttara-vijaya-vaijayanta-jayanta-aparājita-savvaṭṭhasiddhi vimāṇa-vāsiya devā asanjadā-sammāiṭṭhi ṭṭhāṇe atthi khaiya-sammāiṭṭhi vedaga sammāiṭṭhi uvasama-sammāiṭṭhi - 171

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Empyreans residing in nine *Anudiśa* abodes and five *Anuttara* abodes (*Vijaya*, *Vaijayanta*, *Jayanta*, *Aparājita*, and *Sarvarthasiddhi*) have the first three *khaiya*, *vedaga* and *uvasama*-righteousness - 171

Q How is it that empyreans could have *uvasama-sammāiṭṭhi* (suppression-righteousness) since beings with *vedaga* (destruction-cum-suppression) and *khaiya* righteousness are born there? Secondly, *uvasama-sammāiṭṭhi* (righteousness) is not acquired preceded by other two types Thirdly, wrong-faithed beings after acquiring *uvasama-sammāitthi* (righteousness) are not born as empyreans, as such beings do not die with righteousness

A Beings with *uvasama-sammāitthi* who have ascended or descended the ladder are born in *Anudisa* and *Anuttara* abodes Hence, empyreans are said to have *uvasama*-righteousness

Q Ascending on the *uvasama* ladder a *uvasama-sammāitthi* being does not die because he has acquired *uvasama-sammāitthi* reasoning Is it true?

A There is a good amount of difference between the general suppression-righteous and the one on suppression ladder The first suppression-righteous is preceded by wrong-perception while the other (on the ladder) is only by right-faith There is no suppression of conduct-delusive-karma in the general *uvasama-sammāiṭṭhi* while it is there in the case of *sammāitthi* on the *uvasama* ladder Hence, properties of one cannot be applied to the other □

SAṆṆI AND ASAṆṆI MAGGAṆĀ
Investigation of
Instinctive and Non-Instinctive Beings

The Jain scripture speaks of two kinds of living beings with reference to *sanni* (instinctive *samjñi*) and *asanni* (non-instinctive *asamjñi*) The terms have very well defined meanings in their contextual explanations The soul endowed with the mind being rational is *sanni*, one who exercises instinctiveness in the path of liberation In contrast, the soul not endowed with the mind has an irrational attitude It is *asanni* and hence becomes non-instinctive in the path of purification

According to Jain metaphysics *sanni* souls are said to have been found from the first *gunattāna micchāitthi* to the twelfth stage

Sanniyānuvādena atthi sannī asannī - 172

In conformity with the *Āgama* in reference to *sannā* (instinctiveness), there are two kinds of living beings *sannī* and *asannī* - 172

Sannī micchāitthi-p-pahudi jāva khinakasāya-vīyarāya-chadumatthā tti - 173

The *sannī* is found in *gunattānas* beginning from *micchāitthi* to the twelfth, *khina-kasāya* (passionsless) *vīyarāya chadumatthā* (detached non-omniscient) - 173

Q Why is it an omniscient with activity is not *sanni* in the thirteenth stage despite endowed with the mind?
A Since *sanni* has destroyed all obscuring karmas like knowledge-obscuring karma, etc , knowledge cannot be acquired through the mind Hence one cannot be a *sannī* in the thirteenth stage

Q Should then an omniscient be *asannī*?
A No, because an omniscient directly perceives all entities of the world

Q Could an omniscient be *asannī* because he knows external objects without the help of the mind, much like the deficient-sensed being?
A If the knowledge occurs with the help of the mind, he would then be an *asannī* However, it is not so Hence, an omniscient is neither *sannī* nor an *asannī*

Asanni e-indiya-p-pahuḍi jāva asannī pancindiyā tti - 174

Asaṇṇi **beings have** ***guṇaṭṭhāṇas*** **which begin from the** ***e-indiya*** **up to five-sensed** ***asaṇṇi*** **beings (i.e. they have only the first stage) - 174**

ĀHĀRA AND ANĀHĀRA MAGGAṆĀ
Investigation Of Translocation And Non- Translocation Beings

Further to the closer position of *Sajogi-Ajogi Kevalins*, Jainism enumerates two kinds of living beings who have attained emancipation and embarked on the final steps towards everlasting bliss With reference to these self-souls the Jain metaphysics investigates into the nature of body-translocation and the subjective positions on the rungs of spiritual ladder

Āhārāṇuvādeṇa atthi āhāra anāhāra - 175

In conformity with the *Āgama*, there are *āhāras* (intakers to preserve bodies) and *anāhāragas* (non-intakers) - 175

Āhāra e-indiya-p-pahudi jāva sajogi kevali tti - 176

***Āhāraga jiva* has *gunaṭṭānas* which begin from the first, *e-indiya* up to the thirteenth, *Sajogi Kevali* - 176**

Q What is the meaning of *āhāraga* here?
A There are six kinds of them morsel, diffusional or anointing absorptional, mental, karmic and quasi-karmic Of these, it is the meaning of quasi-karmic intake that is used in this context

Anāhāra chadus ṭṭhāṇesu viggahagai-samāvannānam kevalīnamvā samugghādagadānam ajogikevlin siddhā cedi - 177

***Anāhāraga* living beings have four types· *micchāṭṭhi-s, sāsana-s, āsādan-asanjadā sammāiṭṭhi* (living being non-restrained right-faithed) under transmigration, *Sajogi-Ajogi Kevali* under extrication and *Siddhā* - 177**

Q Why are these living beings in the *anāhāra* state?
A They do not receive material particles suitable to form bodies That is why they are *anāhāras*

GLOSSARY
(Sanskrit equivalent is in parenthesis)

- A -

Abhigahiya Wrong-belief due to true-cum-false doctrines (*abhigrahika*)
Abhinbohiya Sensory knowledge (*matijñāna*)
Abhiniveśiya Wrong-belief due to obstinate prediction for something false (*abhinibhodika*)

Abhavva Non-libertable (*abhavvya*)
Acakku Non-ocular (*acaksu*)
Addesana Particular (*adesa*)
Addhā Time
Āgāsa Space (*ākāsa*)
Adhamma Medium for rest (*adharma*)
Agurulaghu Not light not heavy (*agurulaghu*)
Ahāiya Non-obstructive (*aghātiya*)
Ajiva Insentient. (*ajiva*)
Ahakkāya Perfect Conduct (*yathākyāta*)
Āhāre āhārage Assimilation of particles for body, translocation-body (*āhāraka*)
Ajogi Without activity, static (*ayogi*)
Akasāi A-passion (*akāsāyi*)
Akāyiyā, Pl, *akāyi*, Sin Disembodied, bodylessness
Amaauthiya Non-Jain
Amokha Not liberated
Amokhi Non-Liberated Person (*Amoksi*)
Angopanga nāma karma Limbs and mini-limbs physique making karma
Anindiya A-sense body (*anindriya*)
Aniyatthi Similar volition (*anivrtti*)
Aniyogaddāra Disquisition Door (*anuyogadvāra*)
Annān annāna Nescient, ignorance (*ajñāna*)
Antaran, antomuhutta Interval, time within 48 min. (*antarmuhtrta*)
Antarāya Progress obscuring, Hindering
Anubhāgo Intensity
Anubhaya Non-dual
Anubhavānajoga Non-dual mental activity.

Anubhayāman Non-dual mind.
Anugamo Conformatory, scripture-based explanation and numeration
Ānupurvis After one existence of a soul is finished it goes from the place of birth to the place of its new
Anuvratas Minor Vows
Apajjattā (S ing Adj) Non-completioned (*aparyāptā*)
Apavartana Increased intensity of karman work, opp is *udavartana*
Appābahuhguna Relative Numeration (*Appaccakkhānā* non-)
Appamatta-sanjadāa Vigilantly restraint
Apuvva Unprecendent (*apurva*)
Arihanta Enlightened, venerable
Artha-kriyāri (Sk) Casual Efficiency
Asanjadāā Non-Restrain (*avirati*)
Asacca False (*asatya*)
Assamkhejja Innumerable (*assamkhyeya*)
Asannī Non-Instinctive (*asamjñin*)
Asuha Impure, inauspicious (*ashubha)*
Atindiya Suprasensual (*atindriya*)
Atthi Is, are, exists (*ast, santi*)
Atthikāya Existents (*Astikāya*)
Āū Life-span, (*āyus*) This karma is four - *Dēva, manuśya, triyāg* and hellish
Audayika Fruitional, unhindered karma production state
Audārika Physical transformation (*vaikriya*)
Aupasamika, uvasama Karma suppression state (*upasama*)
Avagad Deep (*apagata*)
Avagraha Aprehension
Avarana Concealment
Avasesa Remaining
Avasesiyā Destruction-cum-supression
Avāya Perceptual Judgement
Aveuiyajiya Non-porteable (*avikrayātma*)
Avyakta Non-manifest.

- Ā -

Āsādami Lingering
Āsava Influx (*asrava*)
Āiyara Pontiff (*ācārya*)
Āvāliya A measure of time (*āvalika*)

- B -

Bāvāra Macro, gross (*bādāra*)
Bandha-svāmitva Karma bondage specifics, bonder
Bhāva Volition Are five kinds *Parnāmika* (natural disposition), *Audāyika* (hindered), *Aupasamika* *Ksayika*, *Ksayopasamika* (partial destroyed)
Bhāvana Current mode, disposition, reflection
Bhavendriya Psysical sense
Bhavie, *Bhavva* Libertable (*bhavya*)
Bhavva Libertable (*bhavya*)
Bhāya Outward

- C -

Ca Indicates collocation to express only
Cadusu, *Cattāri*, *Cauvi* Four
Cakku Ocular
Cedi Indictes the end of the topic
Ceva Are
Cevi In
Ceya Stage
Chadu Four
Chha Six
Chadma Disguise, pseudo
Chadumatthā Non-Omniscient Suppressed every passion, destroyed early passion but no omniscience
Chedovatthāvana Partitioned Initiation
Chodasa Fourteen

- D -

Dansan Conation, Belief (*darsana*)
Davva Reality, substance which exists eternall (*dravya*)
Davvyendria Physical Sense (*dravyendriya*)
Desavirayа Partial self-control (*desavirata*)
Desavirqyi Who practices partial restraint (*desavirati*)
Dhamma Medium of motion (*dharma*)

Dhāraṇā Concentration, Retention
Dugam Two

- E -

Edesim Of these
Egam One
Ekkamhi In one
Evam Thus

- G -

Gai Godam Destiny, motion (*gati*)
Ghāiya Obstructive (*ghātiya*)
Goya Status (*gotra*)
Gutti Control guard (*gupti*)

- H -

Hedu Cause

- I -

Iha Speculation
Imāni These
Indiya Organ, Sense (*indriya*)

- J -

Jai Class (*jāti*)
Jāno Knower
Jena Jo That which
Jinuttam Jinabhuniyam Mentioned by the Jina
Jivasamāsa Spiritual Stage, classification of *jivas*
Jivatthanae Stations of the Living Beings
Jiva Sentient (*jiva*)
Joga, jogo Activity (*yoga*)
Joisiya Astral
Jonimisu Femininess (*yonimati*)

- K -

Kāla Time

Kamma Karma The tripartition mannerism in which karma shows its effects are known as Bandha (bondage), udaya (production) and satta (in potential - karma is preserved from moment of assimilation to production, it is bound but yet has its effect)

Kammaiva Aggregate of 8 karmas

Kammiya Karmic

Kammassa Of karma

Kappa-vāsiya Residents *of Kalpas or graded heavens*

Karana Disposition, process

Kasāe Passions *(kaṣāya)*

Kāovasama Destruction-cum-suppression

Kāu Grey Colour

Kāya Activity, physical or body

Kāviya Form, embodied

Kayājogo Body Activity

Koha Khoda Anger

Khaiva Destruction *(ksavika)*

Khandha Aggregate of matter

Khina-kasava-viyarāya-chadumattha Passionless detached omniscient

Kevali Perfect or Absolute Knower, Omniscient

Kinha Black Colur *(krishna)*

Khina Destruction

Khaiva Destructional

Khaivaka Person who has cast off seven karmic species and acquires no further wrong-perception

Khaiva-uvasama bhāva Destruction-cum-subsidential volition

Khanda Aggregate of matter *(skandha)*

Khaovasama khina-uvasama Destruction-cum-subsidence *(ksāvopasamana)*

Khettān Location

Khina Destroyed *(kṣina)*

Kilvisaka Blasphemers

Ksava Eliminational, obliterate

Ksāvika Destructional

Kṣudraka Minor

Kusila Stained Conduct

- L -

Laddhi Capacity (*laddhi*)
Loga Universe (*loka*)
Loha Greed (*lobha*)
Lessā Karmic stain (*lēsyā*)

- M -

Madi Sensory, intellect (*mati*)
Mahabandha Great Bondage
Mahavrata Major Vows
Maiṭṭhāna Matrices or Fundamentals of Jain Siddhānta (*Mātṛsthāna*)
Māna Pride
Manajogo Mental Activity
Manapajjava Telepathy (*manha-paryāya*)
Manussā Human
Maggana Method of Investigation (*mārganā*)
Magganaṭṭāna Station of Investigation (*mārganāsthāna*)
Māya Deceit
Micchā Wrong (*mithyā*)
Micchātti Wrongness
Micchātthi Wrong-faith
Missa Mixed
Miu Smooth (*mṛdu*)
Mohanajja Infatuation, delusive (*mohaniya*)
Mokkha Salvation (*mokṣa*)
Mosa Untrue, wishful
Muhutta 48 minutes (*muhurta*)

- N -

Nāma Physique-making, body-making, destiny making
Nāna Knowledge (*Jñāna*)
Nāni Knower (*Jñāni*)
Natthi Not
Neray Hell, (*naraka*)
Neriya Infernal
Niddeso General (*nirdesa*)
Nila Blue
Nimmāṇa Formation (*nirmāna*)

Nigoya Micro-living-beings (*nigoda*)
Nijjara Shedding. (*nirjarà*)
Nikṣepa Positing
Niya Low family surrounding (*nicair*)
Niyaṭṭi External Structure (*Nirvṛthi*)
Nokasāeo, Nokayay Non-passion (*nokaṣāya*)

- O -

Odhi, ohi Clairvoyant (*avadhi*)
Orāliya physical-body (*audārika*)
Ovasamiya Suppression (*aupasamika*)
Ovavaiya Celestial and infernal beings (*aupāpātika*)
Osappini Descending period of time (*avasarpini*)

- P -

Paccakkhā Renunciation
Paḍipāya Downfall from the *uvasama* ladder (*pratipāta*)
Paesa Space-points (*pradesa*)
Pāhudi Up to
Pajjattā Independent, *Pajjatto* Completioned (*paryāpti*) Pajjatā State when food intake develops into body, organs followed by respiration, speech and mind (*paryāptā*) *Pajjati* is noun
Pamāna Conformatory, organ of knowledge, proof
Pamat Negligence
Pamātta Non-Vigilant (*pramāda*)
Pamāya Negligence
Pana Five
Panatisa Thirty-five
Panindi Five-sensed (*pancendriya*)
Parameṣthi Paragons, Supreme Personnages
Parihāra Remedial (*parihsra*)
Parihārasuvisddhi Conduct produced by special austerities
Pārināmika Inherent
Pariṣaha Affliction.
Patteya Individual
Pāva Demerit. (*pāpa*)
Pavajja Asceticism (pravarajya)
Phāsa Touch. (*sparśa*)

Phosan Contact
Prakirnaka (S) Miscellaneous Service Provider
Pratimas Resolve
Pratvākhyāna Remuneration
Pravicara Physical enjoyment
Puohavi Terrestrial, Earth
Puggala Mattergy (*pudgala*)
Punna Merit (*punya*)

- R -

Rajjaha Be attached to
Ṛju-madi A type of telepathic knowledge of thoughts of other beings located within the range of one life-time to eight past and future lives

- S -

Sacca True (*satya*)
Sāhārana Common (*sādhārana*)
Sajogi With Activity
Samāsā Stage
Sāmāviya Equanimity (*samāyika*)
Sammā Right
Sammach Righteousness (*samyaktva*)
Sammatta, Sammāitthi Right Belief (*samyagdṛsti*)
Sammāmicchāitthi Wrong-cum-right Belief (*mithyādṛsti*)
Samāvonnānam Karma emanating Kevalin (*samudghāta*)
Sāmāiva Equanimity (*samyaktva*)
Samii Carefulness (*samiti*)
Samkama transition (*samkrama*)
Sāmparaiva Conduct due to Passions
Samvara Stoppage
Samugghada Projection, extrication
Sanjadāa, Sanjane Restraint (*samyama*)
Sanjadāāsanjadāā Partial Restraint
Saṇṇī Instinctive, endowed with reasoning mind (*samjnī*)
Śantaparūvana Enunciation of Existence (*satprsrūpana*)
Sarira Body (*śarira*)
Sāsana Lingering, Uncertain

Sāsādana Lingering, Uncertain in Perception
Sat Existent (in Jainism)
Sattā Karma in potentia
Savva All
Savassa Of all
Sīla Good Conduct
Sola Sixteen
Spardhaka Of karmic atoms variform
Sreṇī Series
Subhaga Sympathetic
Suda Suya Knowledge acquired by interpretation of signs, or hearing (*sruta*)
Suha Pure (*suddha*)
Suhama Micro, fine (*sūksma*)
Suhi Purification

- T -

Tasa Mobile (*trasa*)
Teu Fire
Teva Fiery body
Thāna, Station (*sthāna*)
Thāvara Immobile (*sthāvara*)
Tittha Tirtha
Tirikkhā Tirriya Sub-human (*tiryag*)
Tithagara Jina (*Tirthankara*)
Thii Thiti Duration (*stithi*)
Thira Firm (*sthira*)
Thūla Gross (*sthūla*)

- U -

Ubhayarūpi Mixed form
Udghāta Gradual destruction (of time and depth of karma bondage)
Udāra Macro, Largeness, See *Bādāra, Orāliya*
Udaya Realization, Fruition, Arising, operating
Udayabhavi Kṣāya Non-Fruitional Destruction
Upakaraṇa Internal Structure
Upapāda Special bed and pitcher birth.
Upasanta Suppressed. (*upasānta*)

Ūsāsa Breathing (*uccvāsa*)
Uvahāya Self-annihilation (*upagāta*)
Uvakkama Cause of death (*upakrama*)
Uvaoga Applied Consciousness (*upayoga*)
Uvasama Suppression (*upasama*) when heaped up species of *mohajjha* karma are suppressed soul ascends to eighth stage and hence *mohajjha* karma lays latent It can reach and end in 11th stage.
Uvasama-kasāe-viyarāya-chadumattha. All passions suppressed but no omniscience (*upasānta-kasāya-vitarāga-chadumattha*)
Uvasamika, Uvasamic suppressing
Uvavāya Manifest, Birth (*upapāta*)

- V -

Vaciyogo Vocal Activity
Vādena Method
Vagganā Category of group of atoms, variform (*vargana*)
Vanapphai Flora (*varana* tendering)
Vasana Hindering
Vāu Air
Veuviya Protean, Transformation-body, Polymorphic (*vikrayātamak*)
Veya Libido (*veda*)
Veyaṇ Feeling, Experiencing, Experiencer (*vedanā, vedaga*)
Vi Two
Vidarāga Detached (*vitarāga*)
Viggaha Transition after death
Viggahagai Transmigrational motion.
Vigalendiya 2-3-4 sense beings, deficient sensed beings (*vikalendriya*)
Vihāra Practice to reduce passions to nil
Vipula-mati Telepathic knowledge which has a spatial range between eight and infinite number of incarnations and lasts until the dawn of omnisience
Viraya Restraint. (*virati*)
Viriya Energy. (*virya*)
Viryāntarāya Energy hindrance.

- Y -

Yaktākhyāta Conformed Conduct, Absolute Conduct caused by ineffectiveness of all passions

Yiyarāga Detached. See *Vidarāga* (*vitarāga*)
Yugapat Simultaneous.

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